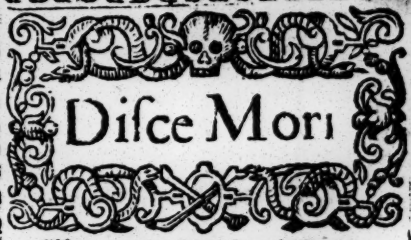

Learne to Die.

A religious discourse mouing euery Christian man to enter into a serious remembrance of his end.

Wherein also is contained the meane and manner of disposing himselfe to God, before and at the time of his departure.

Newly enlarged by the same author.

In the whole, somewhat happily may bee obserued, necessary to be thought vpon while we are aliue and when we are dying to aduise our selues and others.

Put thy house in order, for thou shalt not liue but die. *Esay* 38.

LONDON

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1414.

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To the Honorable and *vertuous his very good Lady*, the Lady *Elizabeth Southwel*, one of the Ladies of the Queenes Maiesties most Honourable Priuie Chamber.

LAtely entering (Right vertuous Lady) into some more then ordinary consideration of the graceleſſe attempts, and deſperate enterpriſes, which many in theſe dayes (and the more the

more pitty) by a cowardly yeelding to euill motions, commit euen againſt their owne ſelues, yea, their owne ſafety, I thought to diſcharge my duety vnto Almightie God, and plaine meaning to men, 'by ſetting downe onely ſome ſhort aduertiſement, for diſcontented and diſtreſſed mindes, wherewith this ſinnefull worlde dooth much abound. But after, waying with my ſelfe, how much it concerneth euery man to be carefull of his ende, whereupon depends ſo great a charge, as his eternall welfare is worth; I then began to

draw

drawe that particular aduertiſement appertaining vnto ſome, to a more generall diſcourſe, applicable vnto all, and euerie one, in this forme, DISCE MORI, *Learne to Die.* For it ſeemed to mee a thing moſt neceſſary for euery ſober Chriſtian to bee mooued to enter into a ſerious remembraunce of his end, to know the meane and manner of diſpoſing himſelfe to God, before, and at the time of his departure, that ſo by the aſſiſtance of Gods good grace, he might liue and die the life and death of the righteous, & that it may bee ſaide of him,

which S. Ambroſe ſometimes ſpake of Abraham, *Mortuus eſt in bona ſenectute, eo quod in bonitate propoſiti permanſit:* Abraham died in a good olde age, for why? Abraham perſeuered in good reſolutions, in his olde age, yea euen vnto the end. Madam, I beſeech the GOD of Abraham, to graunt you Abrahams good ſucceſſiue courſe, both in the way, and at the end of the way. Your more then vſuall fauour, and long continued acceptance hath bound me vnto you, whome otherwiſe I truely reuerence, for that I am fully per-

ſwaded you truely reuerence God and ſerue him, whome to ſerue is bleſſed liberty, yea, (as I ſhall in the diſcourſe following ſhew) is the moſt honorable eſtate of al. To make iſſue of my dutiful regard, this ſmall occaſion is offered. Were I a meere ſtranger, I could not for protection ſake, ſeek any better Patroneſſe of a religious diſcourſe of learning to Liue and to Die, then from a religious diſpoſition: but your particular reſpect towardes me many waies is ſuch, as I ſhall liue and die vngratefull. I could haue wiſhed tō haue made teſtimony of

my willing intention by ſome other meanes then by publiſhing vnder your Ladiſhips name, theſe ſmall labours to the view of the world: for I muſt needs confeſſe, I was very loath (reſpecting my own weakeneſſe) to make that known vnto others, which is beſt known to my ſelfe. vntill at laſt, being ouer-entreated by ſome ſpeciall friendes from the Vniuerſity of *Oxford*, whoſe ſober, iudicious, and very learned aduiſe I knew not how to gainſay: I was induced to let this preſent tract goe forwarde in the name of God: wherein I ſeeke not praiſe where

none

none is deſerued: but only deſire the Chriſtian Reader (where ought is amiſſe) to attribute that vnto my ſelfe, and beſeech your Ladiſhippe, that if there bee any thing obſerued, which may moue ſo much as a good thought, that it woulde pleaſe you to giue the glory onely vnto God, to whoſe heauenly protection commending you euer in my prayers, I ceaſe for this time to hold you any longer from the matter it ſelfe, which followeth.

Your Ladiſhips in humble duty,

Chriſtoph. Sutton.

Apoc. 20 11.

Et vidi thronum magnum candidum

And I saw a great white throne, and one sitting on it.

And the dead were iudged, &c,

The

The Preface to the godly Reader.

THAT Religion is somewhat out of ioynt, when Christian conuersation goes not euen, as it ought with Christian profession, it is so apparant, it cannot be denyed, such and so sensible a defect, as that thereby the whole body is not a little blemished.

2 Those whose harts desire is, that Israel may bee saued,

and

and whoſe true charitie is wont to beſeech God, for the good of all, haue not onely lifted vp humble handes to heauen, but alſo endeauoured by painefull labours, to ſeeke (as much as in them lyeth, and ſo far foorth as the times may permit and ſuffer) the beſt redreſſe in this caſe they could: ſome by ſubſtantiall aunſwering, aud ſoberly aſſwaging the turbulent humors of thoſe men, whoſe priuate fancies haue much hindered higher proceedinges in matters of faith, (refuted they may bee, and are, quieted they will not not bee) others, by deuout and learned exhortations, in ſeeking to make a ſtay of thoſe euils, which Atheiſme

theisme and want of the feare of God, would in great likelihood bring vpon this declining world, both labouring for their times, to keepe some remembrance of Iesus Christ, *in the minds of men, before all be too far out of square, or come to vnrecouerable ruine.*

3 *But heere may wee not demaund of the diligent obseruers of our imperfections abroad, whose manner is so much to strike vpon this one string, and by this defect take occasion, to call in question, nay to bring in open obloquie our* Christian *cause, are none fallen at home from the auncient sincerities, and harmelesse deuotion of former and better ages of the* Church? *Some*

state

ſtate medling actions, thoſe vncharitable cenſures, in cleane ſhutting out from the houſeholde of faith, and hope of life, thoſe who haue poore ſoules to ſaue as wel as others, and beare I truſt, as true aloue to Chriſt crucified, as themſelues, may put them in mind, that we may all beare a part together in that ſong of mercy, Aſpergas nos Domine, *Cleanſe vs O Lord.*

4 *May we not all bethinke our ſelus on both ſides, whither theſe be not the dayes where-of our Sauiour Chriſt ſpake,* wherein iniquity ſhould abound? *Was euer that olde complaint of* Hilary *more truely verefied?* dum in verbis pugna eſt, dum in

Hilar. ad Conſtant.

nouitatibus quæstio est, dum in ambiguis occasio est, dum in consensu difficultas est, iam nemo Christi est, *While there is strife in wordes, while there is question in innouations, while there is occasion in doubtes, while there is a waywardnes in consent, none is of Christ.*

The nipping and gauling one of, and at another, this eger pursuit of the liuing, & troubling the very ashes of the dead (who cannot answere for themselues) is far from that charity, that hopeth all things: *& the counsel of that spirite that bids vs pray one for another.*

5 *To see what wit & learning is wont to do in tossing the testi-*

monies of ancient recorde to and fro, nay, which is more, in wresting the very text of holy writ, vpon the tenters of our owne dispositions, would so amaze him, that shall reade ouer with aduisement, the controuersies of these times, as he shall thinke some of them rather discourses to trie mastery, then otherwise sincere trauels, imploied for Gods glory, and his churches good.

6 Now God of his mercie grant, that once this forwarde crossing world may draw to a Christian harmony, that wee may haue lesse fighting and writing for Religion, and more endeuouring on all parts to become as wee ought more religious, that so this little Arke

of

of Christs church may now in the coole of the euening with a soft gale drawe homeward, and with olde Simeon *imbracing Christ, make ready to depart in peace. It is the Wisemans aduise to euery one;* Remember thy end and let enmity passe.

7 *And thus much wee beseech at their hands in whose hardest iudgement our cause is so feeble, that setting aside all priuate respects, they wold at last consider whose gracious protection hath defended so long his and our cause, whose louing and watchfull eye hath preserued him who is,* (and God grant long may be) *the staffe of our peace, calling to mind that of our Sa-*

uiour, If you will not beleeue me, yet beleeue mee for my works sake.

8 *For those busie spirits, neerer home, who would needes gouerne, before they haue well learned to obey, & that at their first bourding, must needes sit at the helme to guide all, how raw, how vnskilfull soeuer: but experiẽce hath long time since taught the world, and the ruine of the* East, *the church, how dangerous it is to saile in a ship where the Pilots are of a disposition to be quarrelling within themselues.*

These mens new deuises in matters of meere conceit, haue long seemed vnto themselues better then all the wisedom of the world. But may we entreat

them

them at the leaſt to recount with themſelues their own folly, in making it, (as they haue done) a perfection of godlines, to call and reckon others vngodly. And this curſed ſcoffing at Noahs *nakednes, a ſport to delight their ſower auſteritues.*

9 *Woulde to God theſe ſtrange minded men would liſten to the graue counſell of Saint* Chryſoſtome, Quod ſi cupiditate iudicandi, iudex eſſe velis, ſedem ego tibi oſtendam, quæ magnum quæſtum tibi conferet, & nulla animi labe maculabit, ſedeat mens et cogitatio iudex in animam atque conſcientiam tuam, adducas omnia delicta tua in me-

dium

dium, dicas tecum quare hoc vel illud ausus es, *If with a desire of iudging thou wouldest needs be a Iudge, I will shew thee, saieth hee, the iudgement Seate which shall be gainefull vnto thee, and no way touch thy conscience, let thy mind and thought sit down to giue sentence, call forth all thy offences and begin to say with thy selfe, why hast thou done this, or that.*

10 *This priuate examining of themselues, would soon make these publike controlers of all others, by plausible pretences of reformation, to looke neerer home, and amend in themselues where much is amisse.*

1. Tit. 13. Saint Paul *blamed their course, whose maner was to go*

from

from house to house. Esau *that lost the blessing, was hunting abroad, but* Iacob *that had the blessing, and the inheritance too kept at home. The iust man sayth* Salomon, *is the first accuser of himselfe, and* Iudah *spake humbly of an offender, when hee saide,* Shee is more righteous then I. Ge.27.3c Ge.38.3c

11 *Let these men knowe, that obediente is better then sacrifice, and that he, who is woont to giue grace vnto the humble, is also said to resist the proud. Be they well assured this sleight stuffe wil shrinke, when it comes to the wetting. This counterfeite coine will proue drosse, when it shall be put to the great tryall.* An

easier

easier matter it is for deuisers to reproue others, then to amend themselues. So it is that those who haue a blemish in their eye, thinke the skie to bee euer cloudy: *Nothing more common with troublesome dispositions, which haue not knowne the way of peace, then to bee contending, seldome contented, what cause soeuer there be otherwise to be thankeful vnto God.*

12 The *Lord by the Prophet* Malachie *saieth,* I haue blessed you: *the vnthankefull people replied:* wherein hast thou blessed vs? *If all bee not answerable vnto some mens conceites, all is amisse, no blessing of God is acknowledged, no thankeful-*

nes

nes at all remembred. To *let theſe alſo goe with their childiſh proceedinges, men are men,* Truth is Truth: *little neede haue we, did wee beethinke our ſelues well, in this caſe to complaine: worſe we may feare, better to come wee do not hope for: our rather wanting, then enioying, may make poſterity to acknowledge our preſent good, in which caſe the religious and well diſpoſed may deuoutelie ſay,* O Lord ſtabliſh the thing that thou haſt wrought in vs, for thy Temples ſake, and Ieruſalem. Pſal. 15. 28. 29.

13 *A thirde ſorte there is, who ſeeing the world diuided into ſo many partes, care in eſ-*

fect for neyther of theſe kinde of men, the Apoſtle could not ſpeake but with weeping: And ſure what more lamentable, then that men, who beare the name of Chriſtians ſhould liue like Pagans and Infidels, and ſay in their hearts with the foole, There is no God? *Is not that of the ſame Prophet found true in theſe mens maners?* Man that is in honor may bee compared vnto the beaſtes that periſh? *I thinke ſurely ſaith* S. Bernard, *if the beaſts could ſpeake, they would call godles people beaſts.*

Bernard in Cant

14 *The daunger great, the peril imminent, no feare of God no remembrance of the ſtate preſent, or that to come: if euer it were needful it is now need*

full

ful, comparing what men are, with what they ſhould be, to cal this worlde to a remembrance of it ſelfe, that it go not away in a ſleep of ſin. If I am a father (*ſaith God*) where is my loue? If I am a maiſter where is my feare? *If there be a heauen, where is our care in diricting our liues, for the obtaining of the ſame? if there be any thing to doe theſe men good, a remembrance of their mortalitie, and an applying themſelues to learne to die, ſhould at leaſt ſomwhat auail.* Mal. 1. 6.

15 *The handwriting once againſt* Baltazar, *cauſed his very heart to ſhake, and his knees to knocke together,* Mene, mene, tekel peres. *The word* mene, *God hath numbred thy daies*, tekel, *thou art* Dan. 5. 25

weighed in the ballance. If men take not heede in time, it may be written of euery one whose dayes are in the numbring, and we may feare least the hand write Peres, too, which may make al to consider both what they are, and what they shalbe.

16 When we see others dead we may consider, we shal shortly do the like, and take part in the same lot that they haue done before vs. In the meane season, if death bee an enemy, (as it is saith the Apostle) then let vs watch it as an enemie, preuent it as an enemie, that so wee may be able to endure the assaultes thereof, when neede requireth, and at the houre of our departure, rather reioice then feare.

1. Cor. 15 26.

17 *Hereupon this present discourse of* Learning to die *shall first lay before thee (good christian Reader) how necessarie it is, in the first place for euery one to enter into a serious remembrance of his end, and the manifold reasons that should moue him to this remembrance*

18 *Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident vnto the same.*

19 *Correction causeth the scholler more painefully to apply himselfe vnto his lesson & do not the many chastisements in this world, cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a la-*

bour are mentioned, and the manner how to auoide these meanes.

20 To make an entrance into this so solemn a subiect, I was sometime since occasioned by the treatable visitation, and most Christian ende of that very worshipful knight Sir Robert Southwell, whose approued seruice in this common wealth, and good reputation in his Country, is wel knowne vnto many: but of whose true heart to Godwarde both in the time of his life, and at the houre of his death, my selfe can truely relate before others. If there be (as without doubt there is) a duty which we owe vnto the faithfull departed, & a good remembrãce

to bee had of those happie soules, then might I not omit a reuerend mention of him, whose portion I trust assuredly is with God.

21 *Looke what a mournful minde during the time of his so Christian visitation, could at times consider of, and obserue in priuate, I haue beene since by special motiues drawn on to make that poore labour publique, as a discourse proper vnto the time. For although a consideration of our departure from this world bee a subiect not vnfitting all ages, yet seeing we are fallen into those dayes, wherein many liue, as if they should neuer die, & die as if with death all were done, and when they come to depart*

this world, they are so farre to seeke in a right disposing themselues to God, as if they seldom or neuer entred into any erneſt cõſideration of the ſame at all.

2 *Neceſſarie are thoſe many treatiſes which tend to the amendment of life, but becauſe vppon our laſt conflict dependeth our eternall victorie, againſt the profeſſed enemie of our ſoules, the well behauing our ſelues in this combate, muſt needes of all other be moſt neceſſary. To guide the ſhip along the ſea, it is no doubt a good skill, but at the very entrance into the hauen, then to auoide the daungerous rockes, and to caſt anchor in a ſafe roade, is the chiefeſt skil of all. To run the race in good*

order

order is the part of a ſtout chã-pion, but ſo to run towards the end of his race, that he may obtaine the crown, is the very perfection of all his pains. Then a good life, what more Chriſtianlike? but after that paſſed, to die in the faith and feare of God, what more diuine? wherfore to order aright the vpſhot of our owne time, and farewell from this world, what more behoouefull if wee reſpect our ſelues, but in theſe occaſions to be alſo helpeſul vnto others, what more charitable if we reſpect the communion of Saints & that commonly we receiue in the good of all?

23 *Wee are charged to let men liue looſely, and moſt vnchriſtianly, to departe this*

world, to lead their liues, and to go out of their liues without order, what men doe, is one thing, what we wish were done is another. God knowes, and many can witnesse, how often how earnestly wee call vppon this careleſſe world, to remember that high and weighty buſineſſe of the ſoule men haue in hand. Though there bee not in vſe, Vnguentes eum oleo, *which we finde rather appropriate vnto the former times of the Church, and neerest vnto the Apoſtles themſelues. Yet wee ſay with Saint* Iames : Infirmatur quis? inducat preſbyteros : *and to this ende is our Church forme ſet downe*: An order for the viſitation of the

ſicke

ſicke, *ſo intituled.*

24 *We wiſh as heartely as any Chriſtians can, that once the holy exerciſes of faſting & prayer, were more deuoutelie put in practiſe then we ſee, & ſorie to ſee they are. We reuerence antiquity, wherin without all queſtion God was more carefully worſhipped, memorable deedes of deuotion and hoſpitalitie, to his glory more chearefully performed, what is conſonant to faith & good maners, we allow and commend euen in thoſe, who ſeeme otherwiſe in the opinion of many, ſo far different from vs, and we heartely wiſh that men might ſee our good workes,* And ſo glorifie our Father which is in heauen.

25 It is ſaid of Ariſtides, *who perceiuing the open ſcandall likely to ariſe, by reaſon of the contention ſprung vppe betwixt him and* Themiſtocles, *to haue beſought* Themiſtocles *mildely after this manner: Sir, we both are no meane men in this Common wealth, our diſſention will proue no ſmall offence vnto many, good* Themiſtocles, *let vs be at one, and if we will needes ſtriue, let vs ſtriue who ſhall excell other in vertue & loue.*

The Elements though in qualitie diuers, yet doo they all accord for the conſtitution of the body naturall, what ſhould Chriſtians but accord for the conſeruation of the

Church

Church (that they bee not a ſhame to Iſrael) *which church is a body myſtical. We are all ſheepe of that folde, whereof Chriſt is the ſhepheard, wee are all ſtones of that building, whereof hee was the corner. We care al branches of that Vine, wherof he was the ſtock: We haue but one God for our father, that created vs all, one Chriſt* Ieſus *our Sauiour, that redeemed vs all, one holy Ghoſt to our ſanctifier, that doth adorne vs al. We are but pilgrims and ſtrangers, and wee ſhall one day finde that a peaceable Chriſtian life, with a good departure from this world (whereof I ſhal ſpeake towards the end) ſhal ſtand vs more in ſteade then all the*

world beſides, when after much iangling and beating our braines in matters of contradiction, we ſhall perceiue that this charitable Chriſtian life was worth all, and therefore beſeech we God the Author of all good gifts, that mercy and truth may meet together, that righteouſnes & peace may kiſſe each other, *And that his glory dwel in our land, vntil we come to dwell in the land of glory.*

Solum

Iob. 17. 1.
Solum mihi supereſt Sepulchrum.
The Graue is ready for me.

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DISCE MORI

Learne to Die.

The first Chapter.

An exhortation moouing euery man to apply himselfe to this lesson of learning to die.

TRue it is, that our abode here in this worlde, is an ordinaunce established of God and may also in this respect bee very acceptable to man. To procure the continuance of life by

meanes ordained, is allowable. To auoide thinges hurtfull to the preseruation thereof is be-
Eccl. 38.7 houefull. Wilfully to hinder our owne health, is not onelie against the course of nature, but a way to tempt the verie God of nature. To wish eyther to bee gone sooner, or to stay longer in this earthly station then it shall seeme good vnto him, by whose appointment wee all stand, is a part (saith one) of great ingratitude.

2 The time therefore allotted vs to walke in, wee may accept, vntill God call vs away,
Luc. 2. 72. with thankefull heartes: vsing that space to serue him in holinesse and righteousnesse. To
Ps. 72. 15. desire with the Prophet, that God who hath taught vs from our youth vp would not leaue vs in age, when wee are grayheaded, vntill we haue shewed his power vnto them who are yet to come: With
Esa. 38. 4 Ezechias, if it so please God, to do him

yet

yet a little more seruice in the world: with S. Paul, to be content to stay our dissolution, to be helpful to others: In which respects, we may accept of, and wish yet some farther continuance of our selues and others. Phil. 1. 24

3 The true Israelites, in desiring so heartely the life and preseruation of Dauid their king, because, when hee should be taken from them, the light of Israel would bee quenched, and many a good Israelite should (as Iacob said) bring his gray haires with sorrow vnto the graue, did herein shew no lesse dutifull then godly affection. 2. Sam. 21 18. Ge. 42. 38

Notwithstanding, seeing that man hath here onely a course to finish, which being finished hee must away, seeing that life is, ὀφείλημα θανάτῳ a debt to death, who hath absolute authoritie ouer all: then as the Prophet Daniell saide, Heare acceptable counsell. Nay Dan 4. 24.

heare, O man, counsell by the wisest amongst men, from the God of heauen, Remember thy Creator in the dayes of thy youth: or at the least before the dayes come, wherein thou shalt say, I haue no pleasure in them: that is, thy approaching end. It is sufficient saith S. Peter, That we haue spent the time past after the lusts of the Gentils. Time past, that is gone, and cannot be recalled. Now therefore for God his sake bee carefull for the time to come. That we are not borne Angels we see: & experience doth shew wee are all mortall. Like the flower, we haue a time of growing, and a time of withering away againe, and blessed is hee that considereth these thinges. Liue well, & die wel. If we take heed in time, we may Liue, & not Die, we cannot. Neither are we to regard how long we liue, but how well we liue.

Eccl. 12. 1

1. Pet. 4. 3

4 To take then a Religious

gious remembrance of our end, as a potione next the heart in this miserable worlde, that begins apace to ware sicklie in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian piety, will (with God his help) be a warme and speciall preseruatiue to the soule. To Learne to Die, is a lesson worthy our best, and best disposed attention, being a special preparatiue vnto a happy end, wherein consisteth the welfare of all our being.

5 Dauid who was for his learning a Prophet, for his acceptation (saith the Scripture) A man after Gods owne heart, was then very studious in this learning, when after watching and fasting, he besought God to be instructed concerning the number of his dayes, and the time he had yet to liue: Like the carefull Scholler that breakes his sleepe, forsakes his meate,

1. Sa. 13 14.

Psal. 39. 5

is often in meditation, when he beates vpon some serious subiect.

6 Now therefore a μαθαναία, of all lessones or learninges, then a lesson of learning to Die, what more weightie. What more diuine? where is the Scribe, where is the Disputer? what is it to haue the force of Demosthenes, the perswasiue art of Tully so great an Orator? What is it by arithmeticall accompt, to deuide fractions and with the man of God, neuer to think of nūbring the time wee haue yet to liue? what is it by Geometricall practise to take the longitude of the most spacious prospects, & not to measure that which the Prophet calleth onelie a span long? what is it to set the Triapason, in a musicall concent, & for want of good gouernement, to leade a life all out of tune? What is it with the Astronomer, to

1 Cor. 1. 30.

obserue

obserue the motion of the Heauens. and to haue his heart buried in the earth? With the Naturalist, to search out the cause of many effects, and let passe a consideration of his owne frailty? With the Historian, to knowe what others haue done, and to neglect the true knoweledge of himselfe? With the Lawyer to prescribe many lawes in particular, and not to remember the common Law of Nature, that all must Die, which is a Law generall? In a worde, what is it for the deepest worldlinges to bee able by reaching policy, to compasse plots of high enterprise (as Doctors in that facultie) and die (God knows) like simple men? Surely all is nothing worth. For without this all their policy is misery, & their knowledge ignorance. If thou art wise, be wise then vnto thine owne soule.

As the rich man (sayth

Ful. Epist ad Gal.

Fulgentius) spoken of in the 16. of Luke, was poore in all his pompe, mourning in all his mirth: so are those who Liue, and neuer Learne to Die; ignorant in all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechised in this learning. wherein either as babes they haue not receiued the first rudiments, or as very truants haue a little by rote, and so soone forget all

7 Well, the perfection of our knowelege is to know God, & our selues: our selues wee best knowe, when we acknowledge our mortall being. As men we die naturally, as Christians we die religiously. In ỹ schoole of Christ, first by mortifying the old man wee endeuour to die to the world, and then by a vertuous disposing of our selues, for the day of our departure, we learne to die in the

world.

world. By our dying to the world, Christ is saide to come and liue in vs, and by our dying in the world, we are saide to go to liue with Christ.

Now therefore seeing to die is so necessary, and to die well is so Christianlike, let euery one apply himselfe soberly to this learning, as the greatest part of true wisedome. *Gal.* 2. 20. *Phil.* 1. 23

8 How many in the world be there that thinke themselues wise in beating their braines about frtuolous matters (it is a common disease) some being more busie to knowe where Hell is, sayth Saint Chrysostome, then how to auoide the paines thereof: other pleasing themselues in peeling and needlesse questions, to seeme singular amongst men: When they come to depart this world, then they perceiue they haue spun a faire thread, and wearied themselues in vaine: then they consider how they *Chrisost. in homil.* 31.

should

should rather haue applyed themselues as they ought.

9 Wherefore to growe more and more out of loue and liking with these transitorie delightes, to breake off by litle and litle from this wearisome world to hie home-ward, disposing himselfe for the day of his departure is a course most beseeming euery wise Christian. Let the vain glorious (who with the Camelion liue by the aire, and therefore is said to be euer found gaping: who haue with the Moone, but a borrowed light in the world not light in themselues, and therefore are still waxing and wayning) followe shewes, and shadows, al which shall perish in the twinckling of an eye, but let the wise Christian man Learne to die the death of the righteous, that so he may liue ioyfully, here and hereafter.

Psal. 116. 151.

10 That which foolish men are willing to do in the end, wise

men

men doe in the beginning. Wisedome it is with Noah to build an Arke while the season is calme: With Ioseph to lay vp store in the dayes of plentie, while the weather is faire, to bethinke our selues of a tempest. In a word, when opportunity doth serue, to follow a thriuing husbandry, sowing the seede of godly actions in the field of a repentant heart, that so at the autumne, or end of our age, wee may reape the fruites of euerlasting comfort. *Gen. 6. 12* *Ge. 41. 48.*

We are for the most part euen out of the world, before we euer consider our condition in the same; and wee then begin to direct our course aright, when the time is come rather to make an end. Would to God wee would remember that worthy saying of one, when hee was now drawing towardes the period of his time, quando iuuenis curaui bene viuere, quando *Sene. Epist 12.*

do lenex bene mori, When I was a young man, my care was how to liue wel, since age came on, my care hath beene how to die well. And of another, who brake out in these wordes, nihil suauius in hac vita, quam vt quietus fiat exitus ex eadem, In this life now nothing more sweete vnto me, then to prepare for a peaceable passage from the same. With Martha, we are combred about many thinges: Mary that sate musing, chose the good part: Vnum necessarium, One thing is necessary: Learne, O learne to Die.

August de. Mar. Mon.

18 The enemy that is often looked for, doth least hurt, when he makes his assault. If this Basiliske death, first see vs before wee it, there is some daunger: but if wee first deserie the Basiliske, then the Serpent dieth. We needē not to feare. The tempest before expected, doth lesse annoy. when the storme shall arise. Hee that

leaueth

leaueth the world, before the worlde leaues him, thinketh of the day of his dissolution: as the Sicke man hearkeneth to the clocke, shall giue death the hand, like a welcome messenger, and with Simeon pray to depart in peace. Yet the weather is faire, wee may frame an Arke to saue vs from the flood: yet Ionas calles in the streetes of Niniue: yet wisedome cryeth to all that passe by, viquequo? O how long will you loue vanity? yet the Angelles are at the gates of Sodome: yet the Prophet woes; O Iuda, how shall I entreate thee: yet the Apostle beseecheth for Christs sake, that wee would bee reconciled vnto God. To conclude, yet the Bridegroome tarryes and stayes the Virgins leysure, to haue them enter with him vnto the mariage solemnity. Lord, that they would make speed and cast off many meere vanityes, seeing

Luc. 2. 29

Gen. 7. 5.

Ion. 3 4.

Pro. 1. 22.

Hos. 6. 4.

2. Cor. 5. 20.

Mat. 25. 7

the

the ioyes of heauen tarry for them. The pleasures of this worlde are pleasures in shew: but the pleasures that Christ hath layd vp for them that are his, are pleasures indeed.

God Almightie increase in our hearts a desire of this learning, that so wee may liue in his feare, and die in his loue, to liue for euer.

The second Chap.

Wherein is shewed the cause, why men so seldome enter into a serious remembrance of their end.

Can wee sufficiently wonder, that the regenerate man, whome God hath made by grace a contemplatiue creature, and by glory equalled vnto the state of Angels, should bee so deligh-

ted

ted in the affaires of this vncomfortable world, so enchanted with the harlot-like allurements of sinne, so caried away from himselfe by the sway of sensuall security, as vtterly to cast away all remembraunce of his end, and to become worse then an Idol of Canaan, which had eyes and saw not, that this, to haue a Reasonable Soule, and vnderstand not.

To induce the sonnes of men lightly, and loosely to passe ouer a religious remembraunce of this their end, is his sleight, whose busnesse was, and is, at, and since the fall of Adam, to slay soules; Nequaquam moriemini, Tush you shall not die at all: As if hee would haue the remembrance of death, but a melancholy conceit, and lest it should make in mans heart too deepe an impression of the feare of God, hee will haue the forbidden tree to delight the eye, faire wordes to Gen. 3. 4.

please

please the eare, and driue all away: Eritis vt Dii: why? you shall bee as Gods: when his drift was to haue had them Diuels.

3 By this wee see, whose practise it is to make the worlde run at randome as it doth, and so many graceless Libertines by a careless course to passe ouer their dayes in vanity, their yeares in folly, so long, vntill they bee taken by the euill day, when they thinke not of it, as birdes in the snare, and fishes in the net, saith the wise man and so become vtterly vndone for ever *Eccles. 9. 12.*

4 To muse of our End, is none of our thoughts, aske our owne hearts, and they will tell vs. all this is true. To heare S. Paul speake of iudgement to come, is too chilling a doctrine for our delightfull dispositions. and makes vs cold at the heart, wee cannot abide to stay vppon such austerities. With Felix wee *Act. 24. 26*

are

are not at leysure, for this tarring musick which sounds not a right in the cõsort of our worldly pleasures, and therefore will heare it another time, happely not at al, by all which it is probable, that if any phisicion would take vpon him to make men liue euer in this world, what a multitude of patients should he haue?

To think of death it is Aceldama, a field of bloud: but to let the time slide wastfully and our sins increase dangerously, to promise vnto our selus many daies, to heare placentia, and to be told of Peace, Peace, though sudden destruction be neuer so neare, is our pleasing ditty, vntil the soul be rockt asleepe in sin and sleepe as Sisera (which God forbid) he slept, but neuer waked againe. 1. *The.* 5 3 *Ier.* 8. 11. *Iud.* 4. 21. *Ier.* 5. 31.

5 Mercyfull Lord, what will become of this at the last? If nothing else, yet the daily instãces of death before vs, do euidently shew what shall in like manner shortly betide our selues. The

enterlude

enterlude is the same, wee are but new actors vpon the stage of this world: The carelesse libertine playes the Foole: All are Actors of seuerall partes. they which are gone, haue playd their parts: and we which remaine, are yet acting ours only our Epilogue is yet for to end. Our auncestours gaue plac to vs, and so must we to a succeding posteritie, that shall remaine when wee are gone; there is no remedie, it cannot be auoided.

6 It is a marueil aboue marueils, that in a battell where so many beefore our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state The neighbours fire can not but giue warning of approaching flames. Mihi heri, tibi hodie. Yester day to me, to day to thee sayth the wise man, whose turne is next, God onely knowes, who

Eccle. 38. 23.

knowes

knowes all. Hee that once thought but to begin to take his case, was faine that verie night, whether hee would or no, to make his end. Luk. 12. 10

7 If nothing else, yet so manie, so apparant presidents should moove vs to shake off this strange forgetfulnesse, vnlesse that complaint of Cyprian be also verified: Nolumus agnoscere quod ignorare non possumus, We will not know that which we cannot but know. Cipri. de vanit. sæc.

Good Lord into what a dangerous Lethargie of the soule are wee fallen, when so many sad spectacles before our eyes, which are so often sounding in our dullest eares, can nothing more, or at least so little, as so damnely all is gone? Our mouing is with Agrippa, in modico tantum, but onely somewhat, which by and by is forgot and gone, and so wee thinke of our end by some running fits, and no more adoe.

Our

Our consultations are, Volumus, & nolumus, we will and we will not: and so with the sluggard, nothing is done.

8 What long discourse haue wee in our greatest meetings, but dead men are partly, if not chiefly, the subiect of the same? How often heare wee the solemne knell, when our selues can say, Well, some bodie is gone? Doe we not, passe by the graues of many, who for age and strength might haue rather seene vs lead the way? And yet for all this, wee dreame, as if there were no death at all.

9 Goe to, saith Salomon to the slothfull, sleepe on necessitie will come vpon thee like an armed man. Let fooles as they do, make but a sport of sinne, and say with the olde Epicures: ὁ θάνατος οὐδὲν πρὸς ἡμᾶς Why: what haue wee to doe with death? They shall one day find, that death will haue to do with them, when hee shall strip them

B. Ren. in Ter. de anima.

into

into a shrowding sheete, vnd them hand and foote, and make their last bed to be the hard and stonie graue. Of which sort of men that moane of Moses may iustly be renued, O that this people were wise, and would remember the latter things. That they would call to mind. The dayes will come, & God knoweth how soone to. When the keepers of the house shall tremble, which are the hands: when the strong men shall bow themselues, to wit the legs: whē they shall waxe darke, that looke out of the windowes: that is to say, the eyes: When the eares, or daughters of musicke shall be abased, when the grashoppers or bended shoulders shall be a burden: when the wheele shall bee broken at the Cesterne, that is the hart, whence the head draweth ỹ powers of life: in a word, when dust shall turne to dust againe: the ioynts stiffened, the senses benummed, the counte-

Deut. 32. 29.

Ec. 12. 3. 4

nance

nance pale, the bloud cold, ỳ eyes closed, the browes hardned, the whole body all in faint sweat wearied nature being now spēt

Ier. 22. 29 O earth, earth, earth, saith ỳ Prophet heare, the first earth may shew whence we were, ỳ second what we are, the third what we shall be.

Gen. 3. 21. 10 Almighty God clothed our first parents with the skins of dead beasts, that then when they saw what was about thē, they might remēber the reason of sin, what should become of them.

Mat. 17. 3 When Christ shewed at his transfiguratiō ỳ pon the mount Peter and Iames a part of his glory, he shewed thē withal Moses & Elias, two dead men, or departed from men, which might be withall a

Psal. 49. 1 2. 3. 4. 5. remembrance of their mortality. When the Prophet Dauid spake of mans uncertaine condition and certaine end in the 49. Psalme, because it is so long before, the most glorious amongst men in the eye of the

world,

world, will remember themselues to bee but men. First, hee speaketh vnto all. Heare all ye people, And least any should thinke themselues exempted, then vnto all of all estates, High and low, Rich and poore, one with an other: and because he would haue it knowne to be a matter of importance indeede, hee saith: My mouth shall speak of wisdome, my heart shall muse of vnderstanding: Uttering the selfe same twise ouer, as if wee might wonder what the Prophet had to say, which is indeede his owne wondering; Seing that wisemen die as well as fooles; that death gnaweth vpon them; that their beautie shall consume in the Sepulchre; that they shall carie nothing away with them; that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shall continue for euer, and their

dwelling

dwelling places endure frō one generation to another, calling their landes after their owne names. This is their fooliſhneſſe, ſayth he. And ſurely as in many other thinges, the wiſdome of man is fooliſhneſſe with God, ſo is it in this. Two ſhips meete in the ſea, thoſe in either of them think that the other goes, but they in their owne ſhip thinke they ſtand ſtill: ſo is it with men, they ſuppoſe onely others to come towardes their end, but not themſelues. The people of the Iewes had their burying places without the city, but Chriſtians haue them in or neare their Churches, as if in their deuotions there ought they to thinke both of Chriſts and their owne death.

1. Cor. 11. 11 Ioſeph of Arimathea, a rich man (as wee reade in the Goſpell) had a Sepulchre in his garden: Surely in places Ioa. 12. 4. where wee take ſelicity, wee

ſhould

should not but haue a mention by some good thought at least, of our mortall being. In all other affaires wee are often vigilant: but in this, which is the chiefest of all, so remisse, as it were but a game: It is not so the matter is weighty.

Therefore did wee watch death, which in times of our greatest delights most watcheth vs, and often taketh vs too then would wee not line as we line, and sinne as wee sinne: but giue a thousand dalliances a bill of diuorce, as if for their baggage dealing wee would haue no more to doe with them: then would wee spend the time, which we were wont to passe ouer in fruitlesse games, in good and godly actions.

But so long as we line with out consideration, and spend our dayes, as if wee had an estate of fee simple, or Patent at large to continue as we list, wee commit sinne, as easily as

beasts drinke water, without remorse, without feare.

12 One of the greatest evils in the life of man, is a careless neglect of Gods worship: One of the greatest causes of this neglect, is the forgetfulnesse of his end. Therefore (saith Gregorie) doe so many cast off all care of Christian piety, because they never care at all to mind their present condition of humaine frailty.

Gre mor.

When the Prophet Ieremie would shew the state of Ierusalem to have become altogether irreligious, without mentioning many causes, he expresseth the maine cause in briefe, as thus, Non est recordata finis. She remembred not her end. So by this we see, Sathan hath no more dangerous devise to draw men from God, like Absolon who stale away the hearts of the people when they were going downe to doe homage to David their King,

Lam. 1. 9.

1. Sam. 15.

then

them by stealing from their hearts a remembrance of their end.

13 The Panther, as it is written of him knowing how beasts flie from him by reason of his ougly head, which frates them, thrusts onely his head in some secret corner, whilest they gazing on his goodly spotted hide, nothing suspecting their approching end, suddenly he breaketh out, and prayeth upon them: So this foule headed Panther Sathan, perceiuing well how much delight men take in worldly pleasures, hideth his deformed head, setting out his fine coloured skinne, that is, the glory and vanity of pleasant, but daungerous delights, whilest in the meane time they neglecting their enemie, their end; he suddenly seeketh to entrap and deuour them.

Wherefore men had need be prepared and vigilant in this respect that they may bee euer

prouided against his so subtle deceipts, and Remember their end before it end them; that is, before it be saide, as vnto Ahaziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp. And that which is chiefest of all, before the soule by a consumption of sinne pine to death.

2. Reg. 1. 4 Aug. Epist.

14 Blessed Lord, who, were hee not careless in the superlatiue degree, would not sometimes retire himselfe from this cumbersome world, and remember that which almost hee cannot forget, That he must needes die? Why did God leaue (saith Saint Austin) the last day of our life vnknowne vnto vs? Was it not because euery day should be prepared of vs: which preparing we may not neglect vpon paine and peril of losse for euer. Wherefore let them take heed in time, who passe ouer their dayes Pharao like, Atheist like, saying. Who is the Lord? when

ad Diacesc

he should haue said who is Pharao euen a miserable creature. *Exo. 5. 2. Eccl. 5. 4.*

We haue sinned say careless men, & what euil is happened vnto vs, iniquity lies vnto it selfe, & deceiues sinners. God is not mocked. Be they wel assured, ꝑ death like a Sergeant sent frō aboue, vpon an action of Debt, at the sute of Nature her selfe, will sooner or later attach & arrest them all: and make them answere this high contempt, where God himselfe is a party at the Court of heauen.

Let them know that al must yeeld, be they as strong as Sampson, as glorious as Herode, as mighty as Alexander: this tirant time will sweepe them all away. Moses vpon the mount Sabarim, Aaron vpon the mount Hor, Methusalath after so many yeares. The holiest, ꝑ healthiest, where, or when, we know not: all must downe when death commeth, which death is like ꝑ serpent Regulus no charming can charme *Deut. 32. 49. Nu. 20. 23. Gen. 5. 27*

him We daily see it, & will not sticke sometimes our selues to say as much) If any happen to mention that prouerbe wherein some affirme, Hominem esse ἐφήμερον that man is a continuer for a day or only goeth forth to his labour vntill the euening as the Prophet speaketh; We make it a speach of course & custome, We are al mortal, tis true but surely this we speake, Magis vsu quam sensu, More of custome, then feeling: for in very deed we remember nothing lesse, as if it were only some arbitrable matter, or discoursiue, and so we bring our yeares to an end, as it were a tale that is told.

15 Of all other, we cannot sufficientlie maruell that olde men, who for any long abode here, haue not Quod iperent quidem That which they may so much as hope for, when as now drooping nature putteth them in minde that their consti-

tuance

nuance is not long, when bēded back makes them looke downe, whether they will or no, & bids them thinke of their hearse or graue: to see these either addicted to the insatiable desire of gaine, or giuen vnto the lightest behauiour of youth, shewes thē to be far from this religious remembrance of their end. Si iuvenis luxuriat, saith on Peccat, si senex insanit; Sophocles a heathen man would blush for shame, to see the vnseemely matches & marriages of our time, wherein age & youth are yoked together, a thing so contrary in nature, so vnseeming in reason as nothing more: & the excusable folly of age, to be so farre from a consideration of the which is seemely both before God & man. Tullie could say long ago of ciuil gouernement amongst men. Aptissima arma senū exercitationes, virtutū Olde mens weapones, what should they else be, but exercises of vertue? In Christianity more

Cicero de Senect.

fitter were it a greate deale for them to beate their deuotions, then to doe often as they doe.

Gen. 27. 2 Isaack thought it time at these dayes to commune of blessing and of his end: My sonne let me blesse thee, I am old, and know not the day of my departure.

2 Sa. 19 In the second of Samuell and nineteenth verse, Dauid maketh offer to an old aged man Barzillai, that hee shoulde goe with him, and bee in his court at Ierusalem, in effect liue delightfully, but Barzillai on the other side, maketh a contrary request to Dauid, that he might returne to Gilead, and die in his owne cuntrey, and bee buried in the graues of his ancesters: as for any pleasure that he could take, he said his time was gone; his sence of tasting was decaied; for sweete musicke he did not affect, whos time of hearing was now past: if hee could for that little space which remained, do any good exemplarily, it was as

much

much as he required. In this, they do as much labour in effect and more, that sit at the sterne, and gouerne as those that toile and tosse otherwise. But to moue age to this consideration of their departure hence, & very beholding of others, that go before them, is in all reason sufficient.

It is said of Paulus Simplex an holy man, who took his name of his mãners, flying the occasiõ of entisemẽts offered trimbling in body, but constant in mind by deuotion he grew into great familiarity with Christe, so as he wholy addicted himselfe to the actions of piety, vntill his dying day. Now the old man seeing so many goe before, had euer his eye fixed vpon his end. In like sort, men well disposed, as they draw nearer and nearer vnto their end, are, or ought to to bee more deuoute euery day then other, like those who digging in the mine, are most bu-

ſie, when they come neare where the treaſure lieth and do as the naturall motion, which is more forceable, as it comes nearer and nearer to the center.

10 When the third gouernour ouer fiftie, of whom mention is made in the 2. booke of Kings, ſaw but his two fellowe captaines ouer 50, deuoured before him it went ſo neare his hart, that he went vp, fell downe and beſought the man of God, that his life might be precious in his ſight, How many fifties in late yeares of mortality & war haue we ſeene, or heard to haue beene deuoured by death? How many of our fellow ſouldiers in this ſpiritual conflict, in which we all fight, haue wee ſeene die in the field? How many of our deareſt friends haue taken their leaue, & gone before, and yet for all this, there is no comming to make humble ſupplicatiō: (I ſay not to the man of God) but to God himſelfe that our liues & deaths

1. Re. 1. 13.

may be pretious in his sight
Is is, saith Dauid, the death of his saints, The Publicans but hearing the Axe to be layd to the roote of the tree and that euery tree, which did not bring forth good fruit should be hewen downe and cast into the fire, it made them come to Iohn the baptist w their Quid faciemus? O what shall we do to auoide these things? The men of Niniuch hearing but once of their imminent end it wrought such & so great remorse in them, as they al out of hand fasted, put on sackcloth, & sorrowed for their sins. When we discrue things a far off, we do not discerne them, whether they are so, & so, after the same maner when we think of our end, euen a far off we do not consider what we are, how mortall, but we are forgetful: as Nabuchodonozor I saw e (said he) a vision but it is gone.

17 Often hath God knocked at the doore of our hearts.

Psa. 161. 55.

Luc 3.

Ion. 3 8.

Dan. 2. 5.

to

to aduertise vs of our mortality. For who is there that hath not sometime experienced in himselfe by feeling the infirmity of his declining nature: by auoiding the perils of apparant daunger, besides the sundry warnings to this effect, whether he must? And here we may all wonder at the mercy & patience of God, who by these motiues doth admonish vs of our approaching end. But yet for all this, how litle humbling of our selues is there before him, whose dominion
1. Sa. 2. 6. reacheth vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world with out ende: who bringeth to the graue, and raiseth vp againe.

13 What a dangerous course is it neuer to awake Christ, though the ship leak, & be often in perill of drowning: neuer to
1. Thes. 4. 16. thinke of God, vntill we stand
Ioan. 5. 25 in neede of him neuer begin to liue, vntill we are readie to die:

neuer

neuer to call to mind that Time of Times, vntill we heare the Trumpet sounding, vntill wee see the graues opening, the earth flaming, the heauens melting, the iudgement hastening, the Iudge with all his Angels comming in the cloudes, to denounce the last doome vpon all flesh, which will be vnto same, Woe, woe: when they shall cry vnto the mountaines to couer them, and for shame of their sinnes hide themselues, if it were possible in hell fire? If we haue any feare, this should moue feare: If any remembrance, this should cause a carefull remembrance of our ende. O consider, saith the Prophet, you that forget God, Least he take you away, and there be none to deliuer you. Saluation is a matter of great earnest. 2. pe. 3. 20 Mat. 16. 27. Mat 25, 41 Apo, 6, 16 Psa, 50, 22.

19 Our Sauiour Christ by those parables of the Wise virgins, and Watchfull Seruants, what else doth hee teach his Mat. 25, 3 Luc. 12. 37

Disciples

Disciples and vs all, but in so weightie a cause to bee carefull in deede: We haue as much need as any that euer liued vnder the cope of heauen, considering these sinfull dayes.

Gen. 6. 5. When God said, the wickednesse of men is great vpon earth, it was time for Noah to prepare for an Arke to saue himselfe. When once the crie of Sodome Gen. 19. 14. was ascended to heauen, it was time for Lot to think of his departure vnto the Hill countries. When this World, now after many strong fits of great contentions, begins to trifle idlely with euery fancie, we may partly gather by these sickly signes, which way it is drawing, and say, God of heauen helpe that world, for it is a weake world indeede.

20 These bee no dayes to liue securely in: but rather time, and high time is it for euery one to amende one, that God may haue mercie vpon

vs

vs all. Haue wee not example vp them that ſleepe vntill the Brydegroomes comming, that euery knocke will not bee ſufficient warrant to enter? By him that wept for a bleſsing, when it was too late: that entrie ſigh will not bee a ſatisfaction for our ſinnes? Tis moſt ſure, and was had neede looke to it in time: Where the tree falleth, there it lyeth. And as the laſt day (ſaith S. Auſten) of our life leaueth vs? ſo ſhall the day of Doome finde vs. To let all alone vntill it be too late, was their folly who long ſince were drowned in the flood. To caſt onely for wealth and eaſe, was his worldly wiſedome, that made a ſuddaine fare well from both: when that night his ſoule was taken from him, taken from him, and ſo not yelded of him. To deferre all vnto the laſt puſh neuer entring into a Religious remembrance of our ende, is an effect of that ill ſpirit

Mat. 35. 12.

Gen. 27. 38.

Eccl. 11. 3

Gen 7. 21.

Luk 12. 20

called

called Sensuall security, which kind of Spirit is not cast out, but by Fasting and Prayer.

The third Chapter.

How behouefull it is for euery Christian man soberly to meditate of his end.

IN the whole Tenure of a Christian life, no part more heauenly, then that wee spende in Religious meditation: for this Religious meditation no Subiect more nerely concerneth the state of man, then often to beate vpon a Remembrance of his end. wherein consisteth the center of all his desires, the harnest of all his labours, his sure and most happy repose for euer.

How behouefull then is it

for

for euery one to sequester himselfe sometimes from incumbrances of this world, Vacare Deo, to bee at leisure for God, and to call his best thoughts to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shewe and approue as much. For who is ther that with Ezechias will not fall to set his household, his life, his soule, and all in order, when once that of the prophet moues his very heart: Ezechias, moriere Ezechias, now God be merciful vnto thee, thou art noe longer a man of this world, dispatch to be gone, thou must shortly dye: Who is there that will not sit downe, and cast ouer his bills of account, before he ranne too farree in Arrerages, that thinks throughly hee shall (before long bee) heare his Maisters voyce to warne him out of office: Iam non poteris villicare, Thou shalt bee no longer steward. *Esa.38.1.* *Luk.16.2.*

2 In a generalitie how it is of the like remembrance causeth a carefull direction of all our life, when any temptation doth come that of the Wiseman doth briefly expresse: My sonne remember thy end, in whatsoeuer thou shalt take in hand, and thou shalt neuer do amisse. *Eccl.* 40.

3 This remembrance, if it did sincke into the heart, whereas often like a peece of musicke, it soundeth in the eare, then would it worke better effects in the world, then commonly it is wont. If couetous men, who seeme possessed with a spirite of hauing, who like Moales and Ants, are alwaies turning in the earth. If the proud, who lyke Gyants with cõtempt, disdaine the meaner of the world, who are made of the same moide as well as they are did deeply consider that of the Heathen, *Mors sceptra ligonibus æquat*, that death equales all, and that one of these dates they shall become

a clod of earth: when the ſame Death like a ſtraight ſearcher will ſee that they carrie away nothing with them, when they muſt ſtrike ſayle, when theſe lofty lookes ſhal be laid ful low, and all their glory be eclipſed: ſome good thought to this effect would make them keepe within compaſſe and ſay with Naaman the Sirian, God be mercifull vnto vs in this one thing, that wee thinke not oftner of our end. 1. Re 5. 18.

4 Would any Ammon commit that freely in the ſight of God, which he ſhameth to commit in the ſight of the meaneſt of all Gods creatures? would our Ahab oppreſſe and wrong poore Naboathes, and did himſelfe remember hee were but a ſotyzner, as were his forefathers, that ſhortly hee muſt become wormes meate: and that after an euill courſe, hee muſt then goe to aunſwere for all when the heart ſhall feele, for wrong offered, many a colde 2. Sam. 13 19. 1. Re. 33. 9

pull e the ſin of oppreſſion lie vpon the ſoule as heauy as leade.

Some there are (ſaith Iob) that remoue the lād marks that lead away the aſſe of the fatherleſſe, that make the poore turne out of his way: many are ſo farre from doing good, as not to harme others may bee accounted a great benefit receiued from them: doth not the crying ſinne of oppreſſion like Abels blood goe vp to God: ſeeing there is vox ſanguinis, a voice of blood, which is vox iuſtitiæ, a voice of iuſtice, aſſuredly it doth, it doth.

Iob. 2, 3.

Is there an Ite maledicti, go yee curſed, for them which doe not feede the hungrie: and ſhall they goe free that take away the bread of the hungry? Is the puniſhment ſo great for them that lodge not the ſtraunger; and is there nothing for them that wrong the fatherleſſe and ſtranger? if thoſe who cloathed not the naked, finde it ſo hard a

Matth. 25. 41.

doome

doome what may they fear that take away the cloathing of the naked? Well, there will come a day, when men may wish they had shewed mercy.

Our inferiours (saith a godly Father) doe so looke for our mercie, as wee at time of neede would looke for Gods mercie. Our Saviour Christ saide to forwarne Revolters: Remember Lots wife: So may it bee saide to advise al oppressors: Remember poore Naboathes vineyard.

Gre. Naz. de pauper amand.

5 To call to mind that this world and the glorie thereof so soone passeth away, that we are here to day and gone to morrowe. If nothing else, yet with men of reasonable capacity this were enough, were it considered to quench the thirst of auarice, to hold in the hand of revenge, in a worde, to containe all men within the lists and limits of a Christian and comelyonable course. But because this is not considered, so many live, as if

they

they had no soules to saue. Such is the calamitie of our time: non sic erat a principio, but it was not so from the beginning. When good men remember another worlde considering they were not borne for themselues, but for the good of others, and Nihil Deo similius quam adiuuare quam plurimos that there was nothing which more resembled God then the doing of good to as many as they could, This they remembring, they departed from the worlde, first in their desires then in deede.

Gen. 4. The godly Patriarkes in purchasing onely a place to burie in what doth it else but manifestly shewe vnto succeeding posteritie, how mindfull they were of their departure hence. That song of Moyses, which the auncient Fathers say the people of God died, in fore of a daily prayer, to wit, the 90. Psalme, wh rein both mans

frailty

frailtie is acknowledged, as also this petition pathetically inferred, Lord teach vs to number our dayes: doth it not shewe vnto vs, with what deuotion they daily entred into a Remembrance of their end? *Psa. 9. 12*

Where is that mindfulnes of Abraham so great a Patriarke, who confessed himselfe to bee but dust and ashes? Of Iob, who dailie waited till his changing should come? Of King Dauid, who made no other reckoning of himselfe, but to be onely a straunger amongst men? Of the Apostle S. Peter, who counted his continuance here but an abode in a Tabernacle, which hee should shortly lay off. Tabernacles were only for men in warfare, and pilgrimes, to shew while we were in these bodies, we are no other but men ready to remoone. Of the old Christians who cõming to that Article in their Creed, credo carnis resurrectionẽ *Gen. 11. 17. Iob. 10 14 Psa. 120. 3 2 Pe. 1, 3.*

I beleeue the resurrection of the flesh, would adde this speach, c= tiam huius carnis euen of this, pointing to some naked partes of their armes or hands, or alluding to that of the Apostle, this mortall. How farre these were from setting their repose here in earth, nay, how mindefull were they of their departure hence, we may hence easily perceiue.

6 Amongst Heathen men, the Emperors when they were crowned, the sepulchres of the dead men were shewed vnto thē and they asked what one should be made for thē, thereby putting them in remembrance that they must looke for no other, but themselues shortely to haue the like. For the old saints and seruants of God, who liued in a continuall farewell from the world likewise Marchantes alwaies thinking of their returne, endeauoured to take vp treasures by billes of receipt,

where

where they should stay & make their abode for euer.

7 Iacob was carefull in his iourney to Haran, Iacob slept, the same night God shewed him a ladder, the top whereof reached to heauen. Iacob that is the iourney thou and all Pilgrims should be carefull of in deed, in the great passage to heauen. *Gen.* 28.1

8 The Philosophers, who saw no further then the clouds of humane reason, perceiuing the declining course of humane nature, could say, The life of wise men, what should it else bee but a continuall meditation of death? But the Apostle teacheth vs in effect, the life of Christians what should it else be but a meditation withall of a better life after death? and therefore saith, Set your affections on heauenly things, and not on earthly. The nature of the earth is cold & drie: so are earthly affections to deuotiō and pietie: the earth

stands still and hath the circumference caried round about it: so are Gods benefits about earthly men and they are not at all moued. The earth hath often keepe downe hote exhalations, which naturally would ascend: so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end; nay the earth is heauie, and heauie things goe downeward, & therefore earthly affections goe that way amongst others (to obserue with all what is required of vs) but the qualitie of the earth is to be fruitfull after tilling and manuring, because the ground that brings forth briars, is subiect to a curse.

9. If any to exercise himselfe of his end in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue counsellers,

how

how many worthy men of Armes, and gallants of the world, how many of his neerest familiars hee had knowne, within these few yeares to haue flourished with their troupes and traines after them, saying, (Good Lord) Hath not the pit shut vppe her mouth vppon them? Are they not gone as winde that passeth, but returneth not againe: Surely (saith Iob) their houses shall know them no more. Are they not dead & rotten: are they not al gone almost, as if they neuer had been, might he not hereby call himselfe to a remembrance of himselfe? why should men make so much account of this world, that is so transitory?

Againe, what more effectuall mean is there to make vs shake off the allurements of this life, as Paul did the viper into the fire, then this, or the like religious Meditation of our end? Act. 28 5.

10 Thinghtie God would

Ier 18.23 shew the Prophet Ieremie in no other place, then a house of clay, the state and condition of the despisers of his worde, to signifie that we are best lessoned where our fraile estate may be best considered.

Esa.40.3 The Prophet Esay must not say it, but cry it: To crie a voice of mouning & mourning: what must he crie? that all flesh is grasse, and the glory of man is as the floure of the field. Hee must not crie that poore men are grasse, or weakemen are grasse, or old men are grasse, or some men are grasse, but all men are grasse. And that the glorie or chiefe felicitie of the world is but as the flower of the field.

Ec.10.12. The wiseman could not but wunder, why any should be puffed up with pryde, considering what he was: Quid superbis terra, O earth (saith hee) why art thou proud? As if all our pompe and our seines tw, were no better then the ground

we

we tread vpon. Formauit Deus hominem de limo terræ, And God made man of the slime of the earth, not of the fire, or of the ayre, least hee should bee apt to mount or aspire in his owne conceipt, but of the earth, which occupieth the lowest place. Gen. 2.7.

A straunge case to see the meannesse of our beginning, & yet to bee arrogant, and exalt our selues? To consider vpon how weake a foundation we stand, and to thinke of nothing lesse? If wee will needs be high minded, would to God wee would set our mindes on heauenly things, or things on high. Col. 3.2

11 For consideration, necessarie is it, to thinke on that which must necessarily befall. Were it but onely for that which stands like the law of the Medes and Persians, Constitutum est omnibus semel mori, It is enacted that all must die: Heb. 9.27

this were inough to cast a cloud over all our fairest delights. But the same post autem iudicium, there is somewhat more behind, and that is called the time of iudgement. This once possessing the heart, there needed not so many penall Lawes to deterre them from their affections, which are often so far out of square from extreame impietie, amongst lawes some are antiquated, as that of diuorce, some changed, as that of circumcision some dispensed withall as that of the Sabboth, but this Statutum est that all shall die and to euery iudgement, it is neither antiquated nor changed, nor dispensed withall.

Therefore the remembrance of the foure last thinges, which the olde Writers so often mention: that is, the ioyes of Heauen, the paines of Hell the day of death, and the time of iudgement to come, doe worke in vs foure good

effectes

effects: the first is a feare of God: the second a carefulnesse not to offend our neighbour: the third, a contempt of the world: the fourth, a desire to live vertuously for the time to come.

12 The Cocke (saith one) fearing the Eagle, and the Hawke, hath one eye fixed on his meate, and the other often directed in the ayre: so a prudent godly man, providing before hand things necessarie, hath respect vnto the Eagle, or Christs comming in the ayre to iudgement, as also vnto the Hawke, which is death, therefore called Rapax, because it suddenly seizeth and prayeth vpon all.

13 A generall restraint from euill (saith Cassianus an ancient writer) is a mindfulnesse of death, which the Egyptians perceiuing, thought a bare resemblance thereof al trembling, and shaking, brought in at their so- Cass. cō. 18.

lessnesse feastes, to bee a speciall meane to moue the beholders to all sobrietie.

Mat. 27. 25. 14 The Centurian in the Gospell, who otherwise was farre off from the acknowledging the Sauiour of the worlde, when hee saw the vaile rent, the earth moue, the stones cleaue asunder, the heauens to ourne in blocke, and after all the graues themselues to open, and yelde vp the dead bodies of the saints a spectacle of death amidst all moued him to giue this testimonie, Surely this was the Sonne of God.

Seeing then that hence arise so forcible motiues vnto a godly and careful direction of our wayes, did wee but sometimes behold that pale horse, Apo. 6.8. and him that sits thereon, whose name is death, in our musing dispositions, it would make vs trample vnder foote many alluring occasions, and cause vs to stop backe in pursuite of some

sinful

sinfull vanities which wee follow so fast as we doe.

15 The holy Ghost resembling the state of man To the grasse, to a shadow, the smoake, a vapour, a flower, things also of small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of mans glory is resembled to a flower, & a flower is a thing of no long continuance the cold nips it, the heate withers it, the sithe cuts it downe with the grasse, though it seeme neuer so faire, it will wither of it selfe, the grasse, the shadow, the vapour, the smoake, what else are these but vanishing things?

Psal. 148. 5. *Iob*, 7, 7. *Iam* 1. 11 *Psal.* 102. 1 *Iam* 4. 14 1. *Pet.* 2, 1

The Apostle S. Peter vnto ỳ dispersed Iewes & conuerted Christians, to draw them from carnall desires, vsed this as an argument of effect: Obsecro vos tanquam aduenas, & peregrinos I beseech you (saith hee)

as Pilgrimes & strangers: as if hee should haue sayd, seeing you are in this world but as wayfairing men, stay not your selues vpon carnall desires, the baites of Sathan, and verie bane of your soules, abstaine from them, flie them.

It is the manner of straungers not to intermeddle with many, much lesse daungerous attempts, but as wise and circumspect men, to remember they are onely in the way to a farther home, of more continuance, where they are to make their abode.

Againe, the life of man (saith Iob) is a warfare, and men in warfare haue euer death before their eyes: wherefore sayeth S. Austen, nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene viuendo præparabimus, vnde nunquam migrabimus. Let vs meditate in this life of nothing

Aug. 31. tract. in Ioan.

more,

more, then of our pilgrimage that here wee shall not alwaies be, preparing our selues, rather to that place, whence wee shall neuer depart, but haue a sure stay for euer. And S. Ierome, Qui quotidie recordatur se esse morituum, contemnit præsentia, & ad futura festinat. He that doth remember that die hee must, little regarding things present, euer hasteth towardes things to come. *Hier. ad Paul.*

All which the olde enemie of man perceiuing to be behoueful for man, seeketh nothing more then to drawe him from this frequent meditation of death, chiefly by the pleasurable allurementes of inticing vanities.

16 The Hunter when hee seeketh to take the Tygers young (which is onely one) is said to set vp looking glasses, where the Tyger should passe along in seeking this young which she doth sometimes by

straying

straying abroad lose, finding in the glasse a resemblance of her selfe, leaues the pursuite, and loseth her young. This olde hunter perceiuing mans industry in the conuersation of that which is one, and onely one, his deare soule, would by many goodly shewes, make vs neglect this religious care and stay our selues vppon euery friuolous delight, so long that we cleane forget whereabout wee goe, and so hazard that, which the Prophet calleth most precious, euen the Redemption of our soules.

Psal. 49. 8.

17 But the prouident Christian man, knowing how dangerous it must needs be for the bird to take delight amidst the ginnes and snares of the Fouler, makes no stay vpon these tutising emits, soares aloft, and taking the wings of contemplation, thinkes of the ioyes of Heauen, the paines of Hell, his owne Death, and the Death of

the

the sonne of God for the salvation of vs all: with Daniel, strawes ashes, and ashes sometimes keepe fier as thoughts of our mortalitie doe deuotion hee strewes these ashes to descry the steps of death, who stealeth along, and eateth out the continuance of our dayes: or like a skilfull Pilot, who often sits at the sterne, lookes vnto the Starrs, and Planets, beares off from the shelues of many dangerous occasions, that so by the prosperous gale of God his holy Spirit, hee may put into the port of euerlasting rest.

18 No seruants more orderly vse their maisters talents then those who euer feare their maisters sudden returne, No Housholder more safe then he, who at euery watch suspecteth the theeues entring. When that of the Prophet Esay calls vs aside from the world, and tells vs softly, Moriere Man thou shalt die, it makes vs penitent

Lu. 12, 38, *Mat* 24, 23

for

for the time past, and respective for the time to come, causing the feare of God to haue a predominant force in this our naturall, and otherwise weakely constitution.

19 To meditate therefore of our end at our lying downe, which doth resemble the graue, and our rising vp which may mind vs of a ioyfull resurrection, to make this Remembrance the key to open the day, and shut in the night is a behouefull practise, and we shall soone perceiue it by the manifold effects, which doe thence consequently ealue. It will make young men more heedfull in their wayes, old men more fearefull of their workes, all men more prouident for the time to come.

20 Isaac vpon Sarahs death went forth to meditate: hauing lost Sarah, he met Rebecca, whose sometime wise earthly comfort; but going forth religiously to

Ge. 34. 63

meditate

meditate vpon God his excellencie, and our owne frailtie, we meet with Rebeccah, better comfort, that is to say, heauenly.

The fourth Chapter.

Wherein is shewed, that the state and condition of the life present may iustly moue vs to this consideration.

AMongst the manifold reasons which may induce vs to this religious remembrance of our end, none more effectuall then a due consideration of our estate present. For what is our life but a Ionas gourd, suddenly spring vp, and by and by withered againe and gone? But

Ge, 47,9, a Iacobs pilgrimage, the dayes whereof are in number few, and in condition euill.

Amb. in Luc, The tempter (saith S. Ambr.) shewed the glorie of the world in the twinckling of an eye, which shall banish too in the twinckling of an eye. What is all our glory, but as the visions which Esdras saw goodly to looke vpon, and vanished

1. Esd, 8, in a moment?

Da, 2, 33, Or as Nebuchadnezzars Image, that had a head of gold, breast and armes of siluer, and yet one dash with a stone out of the rocke, brought all to ruine? May it not be said of the goodly pompe and most glorious shewes, which we so much admire amongst men, as Christ said of the buildings of the Temple: See you not these things: verily, there shall not be left a stone vpon a stone: As if little or no mention at all should be left of all.

Are wee not compared to certaine small flies that liue

neare

neare the riuer Hipanis, which in the morning are bred, at noone are in their full strength, and at night they make their end, and are gone.

Arist. de Na. An. 3.

Christ our Sauiour said of his being here amongst men, yet a little while am I with you Dauid called his life and death a going forth, and a coming in, what are the things of this world. As for popular applause, is it not much like smoake, which the higher it mounteth, the sooner it banisheth away? And for beautie, doe not some few fits of a Feuer marre all the fashion? O the inconstancie of all worldly glory? in which there is nothing sure, no more then is of calme in the Sea, because it is still subiect to a storme.

2 All this stately and pageantlike pompe shall banish away, and come to nothing, as if it neuer had bene.

He that had come to ꝑ toumbe

of Alexander the great. & there found interred within the compasse of seuen feet, him, whom a whole world could not suffice, might hee not haue iustly sayd, Is here the myrrour of the world? Is here the flourishing Monarke of his time?

O world most vnworthy to be affected of vs. Where are the riches that pouerty hath not decayed, where is beautie, that age hath not withered? where is the strength, that sickneſſe hath not weakned? where is the pompe that time hath not ronnated? I say not of men, but euen of Cities, nay Empires themselues.

3 Wee are but Tenants at will in this clay farme, the foundation of all the building is a small substance, alwayes kept cold by an intercourse of ayre, the piller whereupon the whole frame stayes, is only the passage of a little breath: the strength some few bones

tied

tied together with dry strings, or sinewes: howsoeuer wee peece and patch this poore Cottage, it will at the last fall In manus Domini, Into the Lords hands, and wee must giue, surrender, when Death shall say, This or this mans time is come.

4 First we mourne for others, a little after others mourne for vs. Now we supplie the places and offices, and heritages of them that were before, and ere long be. others shall come a fresh in our romes, and rule where wee rule, sway where wel way, and possesse al which we haue scratched together with care, kept with feare, and at last, left with sorrow.

5 Whereby wee see, that wee came not into this World, to build houses, or purchase lands, to ioyne house to house, but rather by this our short continuance, wee are put in mind, to

haue temporalia in vſu, æterna in diſiderio, Theſe temporall things in vſe, but eternall things in deſire; To vſe this world, as if we vſed it not, and ſo be gone.

1. Cor. 7. 31.

5. To this ſhort continuance of life may bee added the miſeries of the ſame. For all is not life wee here line: when Iob ſaid, Man that is borne of a woman, hath but a ſhort time to liue, he by and by ſheweth how this time is annoyed, and is (ſaith he) full of miſerie, Anni humanæ vitæ pauci, ærumnæ multæ The yeares of mans life are few, but the griefes thereof (ſaith one) are many. Hereupon by the Grecians, the firſt day of ꝑ life of man was called γενέθλιον γένεσις των ἄλλων, that is to ſay, a beginning of conflicts, our ingreſſe, & egreſſe, and progreſſe to is ſpith ſignes of ſorrow. Saint Auſten ſaith of mans firſt entrance into the world: Nondum loquitur & ta-

Iob. 14. 1.

men

men prophetat A tender infant notable to speake, and yet doth by teares prophecy of the sorrowes incident in ẏ life of man, the males from Adam cry A, the female from Fue E, all shew signes of sorrow.

6 Come wee to our new birth according to grace, doe wee not in Baptisme take our prest money, to fight a battell. under the banner of Christ our Captaine? And thou needest not (saith Saint Austen) care to fight against many enemies, for bee thou well assured, many enemies will fight against thee; which combat Cyprian declareth after this manner: If thou O man, ouercome couetousnes, couetousnes being ouercome, some euill affection will assaile the. if that euill affection bee strangled; vaine glorie will allure thee: if vaine glory bee despised, wrath and desire of reuenge will incense thee: if wrath be pacified, then pride will puffe

Aug. de pug. anim

Cyprian. de mor.

thee

thee vp: if pride be allayed, some other enemie will step in to giue thee a fresh assault: As if the whole life of man were no other but a continuall hacking and hewing at, and off these Hydraes heads of sinne.

1. Cor. 15 The last enemy that shall be destroyed, is death: to shew that vntill death bee come and gone, an end of enemies will neuer come. When wee see daily some goe downe, we perceiue there is not peace to be looked for with this enemy from our swadling clothes to our winding sheete.

Ap. 14. 13. I heard a voyce from heauen, saying (saith Saint John) Blessed are the dead, which die in the Lord, they rest from their labours: as if the Saints neuer rest, vntil rest and blessednesse, and dying in the Lord meete together.

8 Here fraile nature is the field wherein we must be euer toiling: sinne is the Jebusite,

that

that will be euer troubling the world, is the stepmother to Gods children, that will bee euer chiding, afflictions are the waters where our Gedeon will trie whether wee are fit souldiers to fight this battell, the Apostle saith, castigat omnem filium, if euery sonne then none excepted, no not his owne naturall sonne. *Iud. 1. 5.*

9. Wee reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the wildernesse, thinking that after their deliuerance out of Egypt, to haue found their sweetnesse there, the people were deceiued, God kept that vntill they came into the land of promise. *Num. 11 Num. 16. Num. 21.*

Wee must not looke for our happinesse here, God keepeth that vntill we come into the holy land. Here wee are euery day gathering Manna: when the

long

long Sabboth comes, then we cease gathering. Ioseph gaue his
Gen. 42. brethren prouision for the way, but the full sackes were kept in store, vntill they came home vnto their fathers house, God giues vs here a taste and allay of his goodnesse, as a good marchant willing to haue our custome for greater commodities: but the full sackes are kept in store vntill wee come vnto his heauenly kingdome.

10 For this life Adam in sudore vultus tui, in the sweate of thy browes thou shalt eate thy bred: May, Adam in laboribus comedes cunctis diebus vitæ tuæ. In labour & sorrow shalt thou eate thereof all the dayes of thy life, vntill thou returne vnto the earth, out of which thou wast taken. As if the dayes of man by reason of sinne, were no other but the dayes of sorrow: because euery day hath suam malitiam his griefe: and euery night, suum terrorem

his

his terror. So that in this the auncient saying will be verified, ὁ βίος οὐ βίος ἀλλὰ σύμφορα, Humana vita non est vita, sed calamitas, the life of man is rather calamitie then life. As one tossed with stormes, may rather be said to haue bene long tossed, then to haue sayled farre, so may man be said rather to haue been long troubled, then to haue liued long.

11 If one haue goods and substance, hee liueth in trauell, and is faine to imprison his money vnder locke and bolt, for feare it should flie from him. If hee be destitute and needie, hee liueth in griefe, because want is grieuous vnto mans nature, If he be in high estate, he is either enuied or enuieth, as if the chiefest felicitie of worldlings were infelicitie: and no other but Splendida miseria a very shining miserie.

If we will heare Augustus so great a Potentate, wee shall

find him wishing rather to leade a priuate life, then to enioy the whole regall Empire of the west. Cyrus king of Persia was wont to say, that did men but knowe the infinite cares hee sustained vnder an Imperiall Crowne, hee thought no man would so much as stoope to take it vp.

12 If these, who had the cheefest glorie amongst men, found all so wearisome, much more may the Christian soule resolue neuer to sing her sweete requiem, vntil she come to beare a part in that toyfull Quire of Saints & angels aboue in heauen, if she cannot sing with the Angels in earth peace, she shal one day sing glory be to God on hie.

For the delights of sinne, they goe downe as the wine (saith Salomon) pleasantly at the first, but at the last they bite like a Serpent; Oblectant sensum, interficiunt spiritū they delight the sense, but slay the soule.

And

And are as the rose when the flower is gone, there remaines nothing but a prickle. In a word they play vs a very Tragedy, howsoeuer they begin with applause, yet at the shutting vp of all, they will end with horror.

In the meane time do we not see vices themselues reward their followers with sundrie griefes and infirmities? And is not their fairest end oftētimes extreame penury? As if God would haue licentious liuers feele the smart of their owne rod.

13 For the world it selfe, doth it not (saith S. Iohn) passe away, & concupiscentia eius and the lusts thereof? doth it not shew men a very Iudas part, and betray them vnto Sathan saying, whom I kisse with a fained signe of loue, take them, torture them. Which is inough to make them out of loue with the same world, and with Lot, to get them from Sodome or

Apo 18. 4 with the Saints, to come out of Babylon, the affections of a sinfull life, that they be not partakers of the punishment to bee inflicted vpon the same.

14 Now to come a litle to the state of those in this world, whose inheritance is aboue, what else doe they find it but a maine sea of calamities, where they are tossed with the billowes of many stormes, and doe saile this passage full of bitternesse? lest they should take too much delight in wafting and rowling to and fro, vpon worldly pleasures, God doth baileſt their shippe with some affliction.

To see a little the state of Gods owne friends. there was neuer yet a Moſes, but hee had a Iannes and a Iambres to reſiſt him: neuer was there a good Ioſeph, but hee had in his owne Fathers house vnkinde brethren to enuy him: neuer an Elias, but a Ieſabel to hunt

Exo 7. 11. 1. Ti. 3. 8.

Ge 37. 11

1. Re. 10. 2

him

him: neuer a Paul but an Alexander to doe him much euill: neuer a reuerend Athanasius, or most learned & painfull Bishop of his time, but bold spirited Schismatikes wrongfully to maligne him. 1.Ti.1.20

Wherefore to haue enemies in this world, we must be content: it was his case, that now sits at the right hand of God in heauen. To suffer persecution, it is no new accident, Sic persecuti sunt Prophetas, qui fuerunt ante vos. sayd our Sauior to his Disciples, the Prophets of old drunke of the same cup, al suffered. *Socr. hist. eccles. lib. 1. cha. 20.* *Mat. 5. 21*

15 From this annoyance we may come vnto the domesticall or home-troubles within our selues euen our flesh, of which we may say, as one sayd once of a troublesome neighbour, Nec possum viuere tecum, nec sine te, neither can I liue with thee, nor without thee, because Adam was disobedient to God, nature

Gen. 16. 4. is disobedient to Adam like *Hagar* the bondwoman, is very disdainful towards her mistres Sarah, to wit, infused grace: where the rebellious appetites conspire against the regiment of reason, where our will, like another Eue, is still prouoking vs to reach after the forbidden
Rom. 6. 12 fruite: where sinne, like Tarquinius the proud, would tyrannize & vsurpe a perpetual Dictatorship. This sinne is a sword in the heart, a serpent in the bosome, poyson in the stomacke, and a theefe in the house: it woundes nature, it stings the conscience, it kils charitie, and spoyles vs of the fauour of God, which is greater then all. when Abimelech raigned, downe went Gedeons children: so is it with sinne, when that swayeth, downe goes the fruits of faith.

Againe, for the condition of the world, In pleasing men we often incurre a greater losse,

by

by displeasing God: by pleasing God (which is best of all) wee oftentimes displease men: but it is not so much what the standers by thinke, so he like of our race that gines the garland.

Thus, which way soeuer wee cast our eyes, wee see and finde that of the wiseman verified: Great trauell is created for all men, and a heauy yoake for the sons of Adam, from the day they come out of their mothers wombe, to the day they returne to the earth, the mother of all things: from him that sitteth on the glorious throne, vnto him that is beneath in earth & ashes. *Eccles. iast. 40. 12.*

16 This is the estate of all in generall sinners corrected, sonnes chastened, nay they euill themselues much tossed and turmoiled. They that worshippe the beast (saieth Saint Iohn) haue no rest day nor night, as they haue not who make an Idoll of sensuall pleasure. Looke how many *Apoc. 14 11.*

vices, so many furies are wont to haunt the vicious minded man. The Prophet Dauid saith *Psa. 16.7* They that runne after a strange God, shall haue much trouble, as they haue who make their drosse Mammon their God: their glory their God, the world their God, their belly their God, as the Apostle speaketh: for so do Epicures, whose shrine is their kitchen, whose Priest is their Cooke, whose Altar is their Table, and whose belly is their God: *Phil. 3.19* when they haue all done, saith Saint Ierome, assuredly they find *Hie. hom. cent. 10.* Maiorem pœnam quam voluptatẽ, *Luc. 16.25* greater punishment then pleasure, Diseases of bodie, anxietie of mind.

And thus the estate and condition of life is found troublesome, euen of him, to whom Abraham said, Tu in vita, Thou in thy life receiuedst thy ioy: for the voluptuous in seeking his pleasure, the ambitious his

glorie

glozie, the couetous his gaine, endure in this wozld a very ſeruitude and thzaldome of life.

17 But the godly who are Gold, and ſo muſt bee tried in the furnace of aduerſitie who only here haue their trials, who are tilled and manured as the plowed ground, to bee made fruitful and fertile, and are pzo-ned with Simon of Cyrene, euery one with his Croſſe, muſt be contented to accompany Chriſt vnto his kingdome. *Mat. 27. 32*

Manifold troubles are incident to all, but in moze ſpeciall manner vnto thoſe, who are going from the dirt and myze of Egypt, to doe ſacrifice to God, who will bzing them into a good land, the remembzance whereof may make them wiſh with Dauid, that they had wings like a Doue, and ſo flying they might come to reſt, *Exo. 8. 25* *Pſa. 55. 5.*

wherefoze, foz the tranſitory and fleeting delightes of this ſinfull wozld, happy are wee if

wee see them, more happie if we shun them, but most happie of all, when God shall take vs cleane from them, when we shall bee deliuered from this irksome necessitie of sinning and not grieue the holy Spirit any more.

18 It is some comfort vnto the way-faring man, to commune of his iournies end. Ioyfully doth the bond man reckon of the yeare of Jubile. This wearisome pilgrimage of ours may iustly moue vs, this burdensome bondage may moue vs indeede to enter into a sad remembrance of our ende, and pause with that of the Apostle, Hæc meditare. Meditate of these things.

19 Elias fled but a dayes iourney before Iesabel, and hee said, It is enough Lord, take my soule. The Angel would haue Toby reioyce, & Toby repiyed. Quale mihi erit gaudium, qui in tenebris sedeo, &c. What

Tob. 5. 13.

ioy

ioy can I haue, that do here ſit in darkneſſe, and do not behold the light of the Sunne? Thoſe of Babylon would haue the Iſraelites ſing them a ſong: Alas what ſong could they ſing, being ſo ſorrowfull captiues as they were? Here wee are flying before many Iſabels. Here wee ſit in darkeneſſe, and ſee not the true light that doth ſhine aboue in glory. Here we are poore captiues, what reioycing ſhould wee haue in a vale of teares, in ſo low and marſhie a ſoile, naturally ſubiect vnto moyſture? *Pſ. 17. 4.*

This life is rather a death then a life, as S. Auſtin in effect ſheweth vpon thoſe words of our Sauiour, they ſhall paſſe from death vnto life, taking this life death, and not come to iudgement, that is to ſay vnto condemnation of iudgement. *Auguſt. tract. in Ioan. 22.*

This far countrey is full of penury and ſorrow, no plentie, no muſick vntil we returne vn- *Lu. 15. 14*

to

to our fathers house. While we are on this side Iordan wee are amidst many trials, and to say truth, wee may looke for no other. We find that of S. Austen true, Quid est diu viuere, nisi diu torqueri? what is it to liue long, but to be long troubled?

Aust. de Ver. Dom. Serm. 70.

20 Wee reade that Noahs Doue at the first flight from the Arke (wel she might mount aloft) fetch many retires, but she could haue no resting place, vntill Noah opened the window of the Arke to receiue her in againe so the poore soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heauenly Arke, & then, but not before, she hath sure footing, to rest for euer.

Gen. 8. 9.

12 Those good men (saith the Apostle S. Paul) of whome sometimes the bad world was vnworthy, wandred vp and downe in sheepes skins, in deserts, as men forlorne; shewing

He. 11. 38.

euident

euidently, that their glory was not of this world, where they found so sory a being, and therfore had their hope full of immortalitie, hoping for a reward to come. They sought Gods glory in earth and for their own glory, they let that alone, til they came to heauen.

Now therfor, seeing in this state of life all is so troublesom; enemies at home, enemies abroad, perils on euery side, A Christian meditation of our departure from the world, and consequently from all enemies may tell vs, All will one day be better. 2. *Cor.* 11, 26.

22 That wee should not thinke of our continuance here, we see this life to be only a pilgrimage: That we should not take the way for our Countrey, or thinke of setting vp our rest, where our state is so cumbersome, and vnquiet, as it is: where wee haue much wormewoode, but little Honey: more

motiues

mottues to reade the Lamentations of Ieremie, then wee haue to sing the songs of Salomon: more talking of the sower leauen of aduersitie, then wee haue of the sweet meale of prosperitie: God would haue it so, that we should looke for another home, and hope for a better rest.

If euery creature groane then much more may man the most excellent of all creatures, wayting for that adoption of the sonnes of God, which shall be giuen in the resurrection of the iust. If they would be vnburdened, how much more may man desire to bee freed from the burden of sinne?

Ro.8.22.

Mic.2.10. When the Prophet Micheas would rayse vppe the pensiue harts of the people in the time of their captiuitie, hee put them in mind of their departure, as thus, Surgite, hic non habetis requiem. Arise to be gone, here is not your place of rest. In like

manner

manner, to quicken a little our wearie spirits, amidst many calamities, the lifting vp of our hearts, by a meditation of our deliuerance from this earthly thraldome, as the prison of the soule, will tell vs of a blessed state to come, where wee shall haue rest, which is the ende of euery motion, and the perfection of labour and trauell.

The fift Chapter.

That a consideration of the life to come, may moue in vs the same remembrance of our end.

IT is a rule in naturall Philosophy, that to see the Planets, and those superior lights at mid day, men must goe downe into some

some wondrous deep pit or well, cleane from the light of the Horizon, where they liue: To behold with the eye of the soule the light and ioyes of the life to come, we must be farre remoued from the loue and delightes of
Ex. 16, 15 this inferiour world. The people neuer tasted Manna, vntill they came from the Leauen of Egypt.

Our auncestors, when they saw no other but straw cottages, they neuer minded any farther buildings: but when once they beheld more semely mansions, they beganne forthwith to dislike that, which before did no way dislike them. Whilest wee set our affections on earthly things, we seeke for no better, for wee loke no higher: but once taking a tast of heauenly, wee begin to grow out of loue with that, which before was very acceptable vnto vs. And therefore as Zache-
Luk. 19. 3. us, so long as hee abode in the

preasse,

pleaſe, was vppon too lowe a ground to ſee Chriſt, vntill hee gate him vp into the figge tree: ſo while wee are in the roote of too many worldly affaires, wee are too low, and therfore ſhould get vp into the ſweet figge tree, or contemplation of Heauen & heauenly things, that there, and thence, we may ſee the ioy of Iſrael, or excellencie of the life to come. And with the Apoſtle, who after hee was rapt into the third heauen reckned earthly things but dung.

2 God ſayd vnto Abraham, riſe, and walke about this land, this is the countrey that I will giue thee God ſayes vnto Faith, ariſe, behold thy heauenly inheritance, that is the citty where thou ſhalt haue thy bleſſed abode for euer. *Ge, 13. 17*

3 Sea faring men, hauing beene long weather-beaten in the ſurging and daungerous ſeas, are wont to ſhout for ioy,

when

when they doe discry their haven. Joyfully may the Christian behold a far off, after the manifold storms of this world, his heavenly and everlasting harborough, the remembrance whereof may move vs either to wish with S. Paul, to bee dissolued, and bee with Christ, or reply with the Saints in the Apocalips vnto him that said, I come. Even so, come Lord Iesus.

Phil. 1. 23

Apoc. 22. 20.

4 Here wee doe but sow in teares, there is the place where we shall reape in ioy: Here wee are members of the Church militant, where is nothing but combating: there shall wee bee parts of the Church triumphant, where is no other but reioycing.

5 The state of the life present, and that to come, is figured by the Tabernacle, and Temple of the old Testament: the Tabernacle, for that it was moueable, may resemble the condition of the life present:

1 *Sa.* 6, 3.

the

the Temple, for that it was fixt and immoueable, the fruition of the life to come. To the framing of the Tabernacle came the Iewes onely, but to the building of the Temple, with the inhabitants of Iewrie, the men of Tyre & Sydon, to wit, both Iewes and Gentiles; all concurre in this building, wherein is neuer heard the noyse of a hammer. Blessed are they O Lord (sayeth Dauid) that dwell in thy house, where the Sonne of God in glorie, is light vnto their eyes, musicke vnto their eares, sweetnesse vnto their taste and contentment vnto their heart: where, in seeing, they shall knowe him: in knowing, they shall possesse him: in possessing, they shall loue him: in louing, they shall receiue eternall blessednesse, and blessed eternitie, which is the garland we all runne for, the crowne we all fight for.

2. Reg. 2. 3

Psa 84, 5.

1. Co. 9. 5. 24. 2. Ti 4. 7.

All our watching, and fasting,

Ge. 32. 29 sting, and praying is like Iacobs striuing with the Angell; O blesse vs Lord.

6 Euery thing doth in nature require a perfection, the heauens which are in continuall motion. the Angels which are ascending, and descending, are sayde not to haue their full perfection, but especially man, in this troublesome motion, vntill hee come to the accomplishment of all his hope. If to see the state of blessednesse be no small ioy, then what will the fruition thereof be? where faith hath no more place, because wee beholde that which we beleeued: where hope ceaseth because we possesse that wee before hoped.

If the Apostle of whome mention is before made taken vp into the third heauen, (and is thought to haue seene part of this blessednesse) could not expresse the excellencie thereof, being so high a subiect, the more hee did consider it, the

more

more hee seemed to wonder at it, yet thus much hee could say, that eye had not seene, eare had not heard, the heart of man could not conceiue the things that GOD had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitly consider. 1. Cor. 2. 9

7 To lift vp our eyes towards those glistering beames of Gods glory, where the sharpest Eagle may bee dazeled: to wade into the depth of his excellencie, wherein a Camell may be plunged, the short reach of humane reason may rather moue vs to cry with the Apostle, O altitudo O the depth of the loue and bounty and mercy of God.

They that come vnto the maine Ocean, find water enogh, if they come by millions to take handfuls of it, bee there a mul-

tude, which no tongue can number. God hath Crownes for their heads, and palmes for their handes. When they shall follow the Lambe whersoeuer hee goeth, when they shall rest vpon Mount Sion; when they shall sit with him, and raigne with him.

Apoc. 7, 9

Lact. lib. 6 de diuin. præm.

8 If you aske, saith Lactantius, why GOD created the worlde, it was for no other cause, but that man should bee created: if you demaund why man was created, it was because hee should worshippe his Creator: if you aske why hee should worshippe his Creator, it was for no other cause, but that he should bee rewarded by him: Lorde, what was man, that thou dideſt ſo reſpect him?

These are the bowels of Gods mercie, who had no other cause of his mercie, but his mercie, no other ende, but his owne glorie, and our good.

which

which is called πολὺς μισθὸς his most great & ample reward, wherein there is no ende of his goodnesse, no number of his mercies, no measure of his wisdome, no depth of his bountie: So God doth deale like God himselfe. The value of which glorie is apparant in this, in that it cost the precious death of the Sonne of God.

Si tanta in terris moraretur fides, quanta merces expectatur in cœlis. If there were so great faith in earth, as there is reward lookes for in heauen (saith Tertullian) mercifull Lorde, what lone should wee haue to the life to come? *Tertul. de Hab. mulie.*

9 Pharao was content, at last the people should goe to doe sacrifice, but they must leaue their heards of Cattell behinde. No, Moses will not leaue a hoofe in Egypt: all our desires must goe with vs, in beleeuing that high reward *Ex. 10, 24*

of

ek-blindneſſe ſo farre aboue all humane deſert, that is, or may be.

De beneficiis lib. 2, 10 Seneca writeth, that Alexander the Great, giuing a poore man two talents, the man was ſo aſtoniſhed with the greatneſſe of the gift, as hee aunſwered the King: Moſt Princely Sir, I am not worthy to receiue ſo much, to whome Alexander replyed, I do not reſpect good man, what thou art meete to receiue, but what beſeemes mee ſo great a Potentate for to giue. GOD doth not ſo much regard what wee moſt vnworthy creatures are worthy to receiue, as what becommeth him, the God of all mercie and magnificence to beſtow and giue.

Mat, 6. 23 Herod promiſed much, when hee promiſed halfe his kingdome: but Chriſt, when hee giues, wee finde him giuing a whole kingdome: Venite benedicti patris mei, accipitote

Mat. 25. 34.

regnum

regnum, Come yee blessed of my Father, receiue the kingdome: May Regnum paratum vobis, The kingdome prepared for you. Seeing Christ hath prepared heauen for vs for the loue of God, let vs prepare our selues to heauen.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so, Againe, amongst men, the elder, or one only doth inherite: but with God, all sonnes are heires, all heires inherite, and the inheritance too is a heauenly kingdome, to raigne, to reioyce euer. *Rom.* 8. 17

The meditation of this happy end of man (if man did know his owne happinesse) were inough to make him little respect a thousand worlds: nay, to say with the Prophet, Like as the Hart desireth the water streames, so is my soule a thirst for God, Oh, when shall I enter those *Psal.* 42. 1.

courts of ioy?

11 Demetrius Phalereus hearing the Philosophers dispute about the immortalitie of the soule, wretched man that I am, (quoth hee) who haue so long liued in the perishing delights of this corruptible body. We know not what wee loose, when we loose opportunity of seeking, and buying that precious pearle: for which the prouident husbandman should sell all that he hath.

πολυτελήσατον ἀνάλωμα χρόνος.

Mat. 13. 44.

12 When the people, as wee reade in the two and thirtieth of the booke of Numbers, were come to their entrance into the land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moyses that they might stay on the hether side of Iordan, because it was a place meete for their droues of Cattell, which they more respected then their passage into the holy land. Are there not some in the

Nu. 32. 3.

wozlde, not farre vnlike these childzen of Reuben and Gad, who desire to make their stay here, and would goe no farther, for that they estæme the pleasures and profites of a life temporall, more then they doe the incomprehensible ioyes in that life eternall.

Not vnlike those ghests, who being inuited to a great supper, feede so long vppon courler dishes, that when they come to the banquet, they haue no appetite: they are so satisfied with earthly things, that when they should come to the best, or desire of heauenly, they haue no desire at all, or as men lead captiue into a forren land from their infancie, do not onely forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearines, vntill they come into the land of rest, whereas in other things (saieth Cyprian)

Cypr, de mort.

we are wont to blame it, yet in the expectatiō of so great a good, wee may commend impatience. Woe is mee (saith Dauid) that my pilgrimage is prolonged, S. Austen writes of certain beasts, that are so patient of thirst, that seeing many puddles, yet they will neuer drinke of any, till they come to a fountaine that is cleare: surely the faithfull haue this propertie, they stay the satisfying of their desires till they come to the true fountaine: here we are but refreshed, esurimus dum saturemur, we still are hungrie vntill we come to be satisfied to our desire.

13 In things that are ordained vnto an end, the rule and measure of all actions is taken from the same, which end is first in the intention, and last in the execution: Finis, saith Aristotle, Mouet agentem, the end euer moues the agent. Now if blessednesse be mans end, then is it the marke we shoot at, and the

Arist. Met

scope

scope of al our enterprises what soeuer. Euery thing is required for blessednes, and onely blessednesse for it selfe.

Iacobs seauen yeares seruice seemed but light, in regard of Rachel, for whome hee serued, The labour and trauell, not of seauen yeares, but of all the yeares of our life, is nothing in respect of Rachel the fairer, the happier state to come. Ge 29,28

14 And this doth answere the prophane Atheist, and meete with the obiection of Iobs friends: What good hath thy righteousnesse brought thee? Or as some would not blush to say in the time of the Prophet Malachie: What profite is there by seruing God? Mal 3.14

The most happie reward in the life to come, doth strike them all dumbe: his very assistance in the life present, may make them amazed. Doe but trie mee (saith the Lord) If I will not powre out a blessing vp-

pon you.

The Prophet Dauid sheweth, that men reioyce when their wine and corne, and oyle encreaseth, but Lord (saith he) lift thou vp the light of thy countenance, as if there were greater reioycing in this, then in any other blessings whatsoeuer.

15 This blessing, say the Auncient Fathers, is both viæ and patriæ, that is, of the way, and of the Countrey. That which God giueth in the way, is spoken of by the same Prophet Dauid in the first Psalme, where mentioning the state of him, that walketh not in the counsell of the vngodly, hee shall be blessed (saith the Prophet) and how? Looke whatsoeuer hee doth, it shall prosper. So sayth hee of the man that feareth God, hee shall be blessed, and wherein? For hee shall see his childrens children, and peace vpon Israel.

Cyril. de fide ad Reg.

Hil. de Trin. pat. & fil.

psa. 1, 6

psal. 128.

16 The worldes maner is

the

the Iewes manner, who were wont to bring the best Wine first, Christ hee obserues his old manner, and keepes the best vntill the last. *Ioa* 2.10.

It is said of Isidore, that being at a banquet, and there beholding a great signe of Gods bountie towards the sonnes of men, suddainly hee breakes out into abundance of teares, being demaunded the cause, for that (quoth he) I here feed on earthly creatures: that am created to liue with Angels.

17 To conclude worthily hath Aristotle said, there is nothing more beseeming the excellency of mans nature, then contẽplation. God hath set the earth vnder our feet, & therefore it should not be too much esteemed. The world it selfe is of a round figure, but the heart of man is triangulare, and so comprehends more then the world. Our bodies walke on earth, but our soules should

be in heauen, by our heauenly desires; & we should frame our affections in forme of a ship, that is close downward, but open vpward, in a hartie desire of a superior condition: The remembrance whereof is like the mes-
Esa. 38. 9 sage of the angel Gabriel, which brought tidings of great ioy, which may make the faithfull answere with Ezechias, and say: The word of God is good, let there be peace, and that to peace eternall. The Philosophers tel vs, that aboue the highest sphere there is nothing subiect to alteration, peace will come, happinesse will come.

Aug. man. 61. cap. In the meane time, sayeth Saint Austen, Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to
Ps. 84. 13. hunger & thirst after it. O Lord God of hostes, blessed is he that putteth his trust in thee.

The

The sixt Chapter.

That wee need not feare Death, much lesse to meditate ther of.

When Moyses saw his rod turned into a Serpent, it did at first some what affright him for he began to flee from it but when God commaunded him to take holde thereof, hee found afterward by many effectes, it did him and the people of God much good At first sight Death doth fray our naturall weaknesse, and wee begin to shrinke from it: but having confidence in God, who hath willed vs not to feare, we find it a meane to diuide the waters of many tribulations, to make vs a passage from the wilderneſſe *Ex. 4. 3.*

of this world, vnto a better land of rest.

2 It is strange wee should make so nice of our selues, as to count it a death to meditate of Death. May to esteeme the verie remembraunce thereof, as Ahab did the presence of the Prophet Elias, to bee troublesome vnto vs: whereas Death is so farre from hurting them, who put their trust in God, as they shall rather finde it a gentle guide to bring them home to their owne Cittie, where they would bee, there to abide and remaine for euer.

2. Reg. 18.

A good mans care is (saith one) Non quam diu, sed quam bene viuat: non quando, sed qualiter moriatur, Not how long he liues, but how well: not when he dies, but in what good sort, how soone so euer.

The euil are sory that time passeth away so fast, the good desire to be where time passeth not at all. The matter was once

disputed

disputed before Leo, by two Philosophers about dying and rising againe, for him that held, wee nede not care for either, this mans opinion, saide Leo, is the merrier, but surely the other is the truer

3 That which wee call life, is a kinde of death, because it makes vs to die: but that which wee count death is in the sequele a verie birth day of life, for that indeed it makes vs to liue. There is a death which some call mortall sinne, and this is the death of the Soule, which death in deed wee should all feare, There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of euil But so to feare it as if it were the vtter ruine and ouerthrow of all our being. wee neede not, we ought not.

4 When Saint Paul spake of an vnconquerable faith, which was his stay, and the

stay

stay of all them, whose hope was in Christ, We (saith hee) know that if this earthly house of our tabernacle bee destroyed. wee haue a building, not made with handes, but giuen of God eternall in the Heauens: As if hee would tell the persecutors of his time, that miseries for a moment coulde not dismay them: the perishing of the outward man could not daunt them: no present death could discourage them, for they knew their habitation was in heauen, and themselues incorporated Cittizens into that Jerusalem which is aboue, well they might kill their bodies, but to kill in them the faith of the Lord Jesus, all the torments of the world could not.

2 Co. 5.1.

5 A Heathen man could say, Degeneres animos timor arguit: this abiect feare is farre different frō a generous offspring: hee that feares death, sayth Plato, is eyther φιλοσώματος

la in Phod.

φιλοχρήματος, οὐ φιλότιμος, a louer of the bodie of riches, or at least of honour, without all doubt a Philosopher or louer of wisedome hee is not. But Salomon saith, The iust man is as a Lion, of whome the Naturalist writeth that he is of such courage, as being fiercely pursued, hee will neuer once alter his gate, though hee die for it.

With what constancie answered the second of those seuen brethren, who all yeelded vp manfully themselues to torment for the maintenance of the law of God? Thou O king takest these our liues from vs, but the God of Heauen shall raise vs vp in the resurrection of euerlasting life. The Philosopher might say πάντων φοβερώτατον, that is, of things terrible, none more then Death. But it is otherwise with Christians. Tertullian

2. Mac. 7. 9.

Arist. Eth. lib. 3.

tolde

Ter in Apo.

tolde the perſecutors of his time, that their cruelty did but open a doore to GOD'S diſtreſſed people, whereby they might enter the ſooner into a ſtate of glory, and therefore Death was acceptable to them.

6 Why ſhould I feare (ſaith the Prophet) in the euill day? *Pſa. 40. 9* As if Dauid ſaw no cauſe of dreading death, howſoeuer nature may beginne to tremble at the mention thereof. Hilarion *Hier. de Vit. Hil* could not but wonder his ſoule ſhould be ſo loath to depart after he had ſerued God, and God him ſo many yeares: Conſider death as in it ſelfe, and ſo naturally we feare it: conſider death as a meane to bring vs vnto Chriſt, willingly we may embrace it if we feare death, let vs ſeeke out the cauſe of this feare? are our ſins the cauſe, let vs repent vs of them? is the loue of this world the cauſe, let vs forſake this loue? is it for

want of faith: for sure wee are perpusillæ fidei but of little faith, Let vs say with him We beleeue Lord, help our vnbelief.

7 When Iacob saw the chariots of Egypt, and thereby perceyued his sonne Ioseph was aliue, his fainting spirits reuiued saying, I will goe see him before I die. When faith dooth bring vs many testimonies that our Ioseph liueth the Christian man may recomfort himselfe in time of distresse and say, Moriar vt videam, In the name of God to see him let me die. Peraduenture it holdes in this, sayeth S. Austen, Non videbit me homo & viuet, Man shall not see mee and liue: well, to see thee, let me die Lord. Ge. 25. 48

8 Now for these corruptible bodies, they take no damage at all by death. It is no harme to the seede, though it hath for the time a little earth harrowed or raked ouer it, it shall spring againe and flourish,

and

and bring forth fruit in due season: And no hurt is it to these our bodies to bee cast into the ground: being sowen in weaknes, they shall rise againe in power, being sowen naturall bodies, they rise againe bodies spirituall, being sowen in dishonour, they rise againe in glorie.

1. Cor, 15 24,

9 The keeping greene of Noahs Oliue tree vnder the floude, the budding againe of Aarons rod, the deliueraunce of Ionas from the depth of the sea, the voyce that calleth, Come againe yee children of men: the hope of Iob, that hee should see GOD with no other, but with the selfe same eyes: The Prophesie of Ezechiel vnto the drie bones that should come, os ad os, bone to bone, may stirre vppe in vs a ioyfull hope, and cheare our pensiue soules against all the feares and terrors of Death. But the resurrection of our

Nũ. 17. 8. Ion. 1. 10, psa. 90. 3, Iob. 29. 23 Eze. 37. 7

Sauiour

Saviour Christ is the comfort of all comfortes, vox Christi, vox Christianorum the voyce of Christ is by Christ the voice of Christians, sayth Saint Austen, Death where is thy sting? Hell where is thy victory? First he speaks as a chalenger: Mors, ero mors tua O death I will bee thy death: then as a conquerour, Mors vbi aculeus Death where is thy sting? which interrogation assumeth an absolute negation, Now death thou hast no sting, or death thou art now no death, because I haue a resurrection to life. *He.* 13, 14. 1. *Cor.* 15.

And thus Christ triumphed ouer the strongest holdes of the enemie, to shew wee are deliuered from hell and death, and this comfort take wee by those diuine arricles of our Creede, which shew his discention, and resurrection. As Christ was the cause efficent: so was hee also a figure of the resurrection. Hee

rising

rising, wee all arise: As one cast into a riuer, if the head keepe aboue water, the whole body is in safety.

Epiph. l. 1 tom. 3. 10 Of a more powerful cause, there is a more powerfull effect. Epiphanius saieth Adam was buried in Caluarie, where Christ was crucified, where the effect of Christs blood distilling from his blessed bodie, might say; Surge qui dormis: Arise thou that sleepest. If the sinne of Adam, who was a liuing soule, was the cause that death raigned ouer all, much more the resurrection of Christ, who was a quickening spirite, shall bee of power to raise vp al, that beleeue to the hope of euerlasting life.

phil. 3. 10 Wherefore, what greater ioy then is bee able to know him as the Apostle speaketh, καὶ τὴν δύναμιν τῆς ἀναστάσεως, And the power of this resurrection? As Christ in dying shewed what wee should suffer: so

in

in rising from death, what we should hope: To wit, that all the bones in Golgatha, shall rise: and those that sleepe in the dust of the earth, shall awake. *Dan.* 12. *Ioan.* 11, 43.

Wherefore though Death doe swallow vs vp, as the Whale did Ionas, blind vs as the Philines did Sampson, seale the Sepulchre vppon vs, as the Iewes did vpon our Lord Iesus, yet we shall come forth and breake the bandes, as the birde out of the snare: The snare is broken and we are deliuered.

11 They may well feare death, saith Saint Cyprian, that haue no faith in Christ, but for those who are members of that head, who vanquished the power of hell and death, Death is to them aduantage, & a gentle guide, that bringes them home to euerlasting rest. Hence is it, that dying they are sayde, to fal a sleepe. They that sleep in Iesus, as saith the apostle they 1. *Thes.* 4. 13.

lay

them downe and take their rest, & God it is that makes them dwell in euerlasting safety.

We are not wont to feare to fall a sleepe, for sleepe is a refreshing after wearisome labours. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then Dives in his marble pallace on his bed of Iuorie, where he tosseth and tumbleth: hee sleepes not quietly, eyther in life or death, and of such is that verified O mors, quam amara, O death, how bitter is thy remembrance? What a sorrowfull day is this to careleſſe sinners, whē Iustice shall set such a fine vpon their heades, as they are but decayed men for euer? Hauing wearied themselues, saith the Wiseman in the wayes of wickednesse, they shall cry out, *Wis. 5, 8.* What hath pride profited vs, or the pompe of riches brought vs, after all our stirre, we are neuer the neare. Non mors vt malum,

sed

sed post mortem ad pœnas hoc malum, Death is not euill, but after death to goe to punishmēt, that is euill.

12 Surely, this barren and light land of worldly delightes, after all our drudgery yeldes no other but a croppe of tares, trouble, feare, and vexation of mind whereas those that haue laboured in the vineyearde, and haue bæn often in watching, in fasting often, passed many slæpleſſe nights, and restleſſe dayes, doe rest from their labours, and fall a slæpe to rise againe with their bodies, when the Sonne of righteousnesse shall appeare in euerlasting glorie. Of these the Apostle saith, I would not haue you sorrow, as men without hope for those that are a slæepe. How acceptable therefore may death bæ, when in dying we slæpe, and in slæping we rest from all the trauels of a toplesome life, to liue in ioy, to rest for euer. 1. Cor. 11

13 Againe

13 Againe, whereas death is a tribute, wee must all pay homage: Fiat voluntarium quod futurum est necessariu n & offeramus Deo pro munere, quod pro debito tenemur reddere, Let vs make that voluntary which is necessary, and yælde it to God as a gift, which we stand bounde to pay as a due debt. Had we no farther hope then onely to attaine a state temporall we might feare indeede, because when wee die, all our happinesse shall die with vs: but when God made man of the dust of the grounde, God breathed into him the breath of life, and man was made a liuing soule, therefore not a dying soule.

Chrysost. Homil. 10 in Math.

Gen. 2. 7.

14 Cæsar writeth, that the bare opinion of the Druides, (who taught that the soules had a continuance after the separation from those bodies, (made many of their followers hardy in great attempts, and abated

Ca. li. 6. de Bel, Gal.

in

In most the feare of Death. Cyrus himselfe could say vnto his Children, when hee was ready to die: Thinke not (deare children) that I shal'be no where, or nothing.

If a bare supposall of a future Being, could so much auaile against the feare of death, what doeth faith effect which doth warrant vs by good euidence, the testator is dead, the assurance is good in law to set vs in peaceable possession of an inheritance to come, so surelie confirmed? O happy Christians, that haue so good hope of happinesse: Thy dead men shall arise, with my body, awake and sing ye that dwell in the dust. Esay. 26. 19.

15 If Abraham the faithful Patriarke, left his owne countrey and kindred at the commaundement of almighty God, and went into a straunge land, how willingly should we leaue this countrey, wherein we are onely strangers and goe where Gen. 12. 4

we

we haue our owne home and abode for euer.

Possidon. in Vit. August. This was the resolution of Saint Ambrose, who neyther loathed life, nor feared to die, because saith he, we haue a good Lord. This was the faith of Simeon, who hauing seene Christ, prayed to departe in peace. This was Saint Pauls

Luc. 2. 21.

Phi. 1. 29. gaine, when he said, To die is to me aduantage, because this passage was a dissolution, and this dissolution was to bee freed from the prison of the bodie, and this freeing from the body, was to bee at liberty with Christ. Seeing therefore that death it selfe being duely considered, should nothing at all dismay vs, then much lesse may the onely meditation thereof. The more we meditate of death, the lesse we feare it: the lesse we feare it, the more faith haue we.

Ro 8. 35. What shall separate vs from the loue of God, that is in Christ? shal tribulation or anguish shall

life

life or death? Blessed bee God saith S. Peter, who hath begotten vs to a liuely hope of the resurrection. 1. *Pet.* 1. 3

The seuenth Chapter.

That the afflictions of minde which are incident in the life of man, may moue him to a Meditation of his end.

Alomon, whome GOD for wisedome chose to bee as it were a foreman of a greate Enquest, to make enquiry of the state of the worlde, to come forth to speake for all, his conscience of all, hauing seene and experienced the nature of thinges vnder the Sunne, yeelds vp his verdite of all as thus, All is vanity and vexation of minde. This is in briefe

the condition of all in generall, recorded for posterity. All is vanity,

Eccl.2.11.

2 The rich discontented in honours, the poore languishing in griefe, the learned full of restlesse labours, for might not the learned Fathers haue well sayd as the lampes of the Temple, Alijs seruimus, nos consumimus, we serue other, and consume our selues? All of what estate soeuer, subiect vnto troubles and vexations of minde. As if Salomon should haue sayde, you may looke for no other, all is vexation. I will tell you what you shall finde of the world delight in it as long as you will, All is vanitie

3 Small cause had the Israelites to care for their continuance among the Taskemasters of Egypt and as small cause haue any to desire to liue in this world, as in a wildernesse amongst many wolues. We know Christ our Sauiour

our hath tolde vs, that being in the world, wee are not of the world, in, but not of. *Ioh.15.13*

Here we may not looke for perfect rest of body, or all contentment of mind, and therefore to meditate of deliuerance may be some refreshing to the distressed soule, who may poure out her complaintes, saying, Would to God that day might once shine, when I shall see my redeemer: When I shall come where is peace, within, and without: When I shall appeare before the presence of God with ioy, and bee no more oppressed with griefes, disturbed with desires molested with thoughts but liue and rest for euer. Such is the lot of our estate present, To be borne, to sorrow, to die.

4 What comfort can a man reape or what quiet should hee take, where want is miserable, plenty is full of perill. which way soeuer wee cast our eyes, we find cause of complaint that

wee may well count laughter error, saying, Quid inanis? why art thou so mad? and subscribe to that of the Prophet, Lorde, thy terrors haue I suffered from my youth vpward with a troubled mind: *Iustus non viuit vt vult, nisi eo peruenerit, vbi mors falli, offendi omnino non possit* the iust man saith S. Austen, liues not where he would, vntill he come where he cannot die, be deceiued, or annoyed at all.

Eccl. 2. 2.

Psal. 88. 15.

Aug. de ciui. Dei, lib 14. ca. 25.

5 Hauing then so little cause to ioy in this life where there is small occasion offered, to make vs reioyce: where the minde is so inuested with cares, molested with griefes vexed with paine, wee may recount with our selues the happinesse of them who after the stormes of this troublesome sea haue cast anker in their safest roade.

6 Noah had much molestation in the old worlde, he had the waters swelling vnder him, the heauens darke and gloomy ouer

him,

him: at last the Arke stayed vpon the mountaines of Ararat, and then was Noah a glad mã Lot was grieued amongst the sinnefull Sodomites, at last, God sent his Angels to take him cleane away. Elias mourned for a time, sate vnder a Juniper tree sent vp his sighes to heauen, at last came the chariot, and then there was no more Iesabel to persecute him. no more falie Prophetes to band themselues against him. The Saintes vnder the Altar may for a time cry, How long Lorde Iesus: after a little more suffering, their disgrace shall bee turned into glory, their mournefull teares into a gladsom triumph. *Gen. 19. 7.*

7 Why art thou so vexed, O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (sayeth the same Prophet) that were in my hart, thy comfortes (Lord) haue re- *Psa. 42 11*

fleshed my soule. Thereby shewing that as the world had a multitude of sorowes to assault his heart, so God hath a multitude of comfortes to refresh his heart amidst a sea of sorrowes, As our sufferinges in
2. Cor, 1. Christ do abound so our consolations also in christ do abound too saith S. Paul.

8 Our Saviour knowing that his Apostles should haue many and great discomfortes too in the worlde, promiseth to
Ioa, 14. 16, send them after his ascention vp into heauen another comforter: another comforter, for his presence was their comfort for the time being, and afterward in their deepest prisons, they shoulde haue the holy Ghost their fellow prisoner, & howsoeuer the worlde did outwardly annoy them, yet they should inwardly haue a comforter to make them reioyce in their sufferinges, and after all to reioyce for euer.

S

S. Chryſoſtome vppon that of the Apoſtle, Si Deus nobiſcũ quis contra nos, If God bee on our ſide, who can bee againſt vs? yea rather ſaith he, quis non contra nos? who is againſt vs? nay, who is not againſt vs, if God be with vs? but howſoeuer they are againſt vs they ſhal not preuaile, or lõg trouble vs, God is a rewarder of patience, & death the finiſher of paine. We haue paſſed ſaith the Prophet, through fire and water, not fire onely as the three children, nor water onely as the Iſraelites, but fire and water, all kind of aduerſities. We haue paſſed them, and ſo not ſtayed in them. and thou haſt brought vs to a place of reſt, ſo reſt will follow. *Rom. 8. 31*

9 Now therefore, though the burthen be heauy, yet a lightſomneſſe is it to remember the waye is not long. What ſaith Chriſt our Sauiour? Behold I come quickly, and my reward is *Apo. 22. 12*

with me.

10 When the apprentise cals to minde, that his yeres of covenant will now shortly expire and that then he shall have his freedome confirmed, the remembrance hereof maketh many labourſome workes ſeeme more light, and leſſe grieuous vnto him,

The poore Traueller in thinking of his Inne, goes on more cheerefully towardes the ende of his painefull iourney. The bondman in calling to minde the yeare of Iubile, is wont with more patience, to paſſe through the yeares of bondage. Now then amidſt the ſundry ſorrowes incident vnto the ſtate of man, and our condition here a meditation of our ende may much mittigate, if not altogether take away the greateſt ſorrowes of all.

Pſ. 32. 19 Many are the troubles of the righteous, but the Lord deliuereth them out of all: how many

and

and how great soeuer they are yet an end they shall all haue for the Lord taketh eyther troubles from them, or take them from troubles.

Great are their trials: but saluation will one day make amendes, when they shall haue al teares wiped from their eyes: and their reward by so much the more ioyous, by how much the course of their life hath bin grieuous vnto them.

11 Seeing therefore, that on euery side wee haue such vrgent occasion to passe the dayes of this wearisome Pilgrimage in anxietie and pensiuenesse of minde, may wee not thinke them thrice blessed, who are now landed on the shoare of perfect security and deliuered from the burthen of so toylesome a labour, to bee where are no teares, and why there is no cause of teares, no trouble, for that there is no cause of trouble.

May we not thinke them happy men, who are gone from a shadow of life to true life it selfe, from darkenes to light, from trouble to rest, from men to God? May we not be refreshed, I say, in calling to minde that this battell will one day be at an end, and we freede from the throwes of all these bitter calamities.

Well may we weepe & mourn as Iob and Ieremie did in consideration of our entrance into this vale of teares: and often may we muse with gladnesse of the time of our departure from the same. After all sorrowes, and those threatening voyces A voyce will come from the throne when the vyall of the seuenth angell shall be powred out & will say, Factum est Now all is done. Ap. 16. 17

Though God do begin with afflixi te I haue afflicted thee, he will surely end with non affligam te amplius, I will afflict

thee

thee no more.

12 Consider we the state of man from the very beginning of Adam, besides his continuall travell in the earth, the remembrance of his felicity lost could not but be irkesome vnto him. he hath but two sons, & one is taken away by death, Abell in the flower of his age, Noah lives long, and what with his sorrowes in the worlde, the comming of the floud, the mocking of his sonne, wee finde his life more bitter then a hundred deathes. so to suffer is not our lot alone.

First, God called Abraham, Ad tentationem pro fidei to a triall of his faith, and after, ad benedictionem pro fide to a blessing for his faith: because thou hast endured by faith. in blessing I will blesse thee, saith the Lord. Ge. 22, 17

The

The eight Chapter.

That the griefes of the body may also moove vs to enter into this serious meditation of our end.

Dan. 9. 8. hen the Prophet Daniel sawe what was, and in all likelyhoode (vnlesse God set to his helping hand in time) what still woulde bee the estate of the people, while they were in the thraldome of Babylon, hee thought more and more of his and their deliuerance, and besought God to looke vpon the desolation of his people, to shew mercy for his mercies sake, in ridding them from all.

When wee see and feele what is, and still will bee the con-

dition

dition of this our Babylon: griefes of bodie, and afflictions of minde. wee may in our higheſt deuotion to God, call to minde the time of our diſmiſſion, and our good deliuery from all: Yea. wee may conſider, that there will come a day, when theſe craſed bodies, ſubiect to ſeuerall infirmities, as the heade to Megrims, the Lungs to ſuffocations, the Ioyntes to goutes, the ſtronger partes themſelues to conuulſions by ſhrinking in of the ſinewes: when theſe bodies, I ſay, which haue holpen to beare the burthen of the daye, ſhall with the happie ſoule liue together, and reioyce together,

Orig. periarcho. li. 3

2 In the meane ſeaſon wee may remember in all theſe infirmities, that of the Prophet, The Lord will not faile his people, neither will hee forſake his inheritance. Dauid knew it was Gods manner to trie his ſeruants and therefore in his

pſa. 94. 14

afflictions

afflictions made this protestation of himselfe, and them, though all this come vpon vs, yet wil not we forsake thee.

Psa. 124. 18.

3 It is our Isaacks vse first to feele vs by tribulation, and then to blesse vs: by these infirmities of the bodie, wee may consider Gods feeling. Now after we haue suffered a little, then take a blessing my sonne.

Ge. 27. 23

4 Though the winde blowe cold, yet doth it cleanse the good graine, though the fire burne hoate, yet doth it purifie the best gold. Afflictions, as they are πάθηματα so are they also μαθήματα both sufferings and instructions. For these afflictions doe often cause an vtter contempt of all worldly pleasure, humblenes of mind, penetencie, and sorrow of heart for sinnes passed, & a more heedfulnes for the time to come. so by bodily chastisements, God doth kill his and our enemies that is our sinnes in vs.

By this means also vnto the faithfull sickneſſe is a Phiſitian, & quæ contriſtant, & quæ non contriſtant, in bonum mutat both things that make them ſorrowful & thoſe that do not God turneth all to their good. ſaith S. Chriſoſtome.

Chryſ. ſup. ca. 50. Ge.

5 In the hundreth and ſeauen and thirtieth Pſalme, the peoples captiuitie is thus mentioned: Super flumina Babylonis, by the waters of Babylon, we ſate downe and wept, in the verſe following, As for our Harpes, we hanged them vp vpon the trees that are there nigh. We ſate downe, a token of their humilitie: and wept, a ſigne of ſorrow and penetency: as for our Harpes wee hanged them vppe, which ſhewed they were now verie farre from mirth and melodie. But here wee meete with a queſtion worth the aſking. if ſinne and tranſgreſſion were the cauſe that Adam had ſorrow in the fruit of the earth

Pſal. 137. 1, 2.

and

and Eue ſorrow in the fruite of the wombe, nay, that death was inflicted as a puniſhment vppon them and theirs, how is it that the puniſhment of ſin by Chriſt now taken away, both ſorrowe and death ſtill remaine? I will ſhew you, ſaith S. Auſten, how this holdeth, againſt the Pelagions: Firſt, theſe were puniſhments for ſinners, but now they are Exercitia fidelium, exerciſes of beleeuers, and ſo were they in effect in all ages.

Aug. de remiſ. peccat. cont. Pelagi.

6 All the life of Salomon was full of proſperitie, & therefore wee finde that Salomon did much forget God: but the whole life of Dauid had much aduerſitie, and therefore wee ſee by his penetentiall Pſalmes, & others that Dauid did much remember God.

7 Theſe chaſtiſements of the bodie in particular, as they are in the conſequent, meanes oftentimes of our good (for the worſer part of man ſaieth

S. Ierome, is sometimes punished, which is the bodie, that the better part of man, to wit, the soule in the day of iudgement may be saued. so are they in the cause, effects of Gods loue. For though he bee at times a chastening father, yet a father: though a launching Phisitian, yet a Phisitian and therfore one that loues, and that cures. We need no more, but lay open our griefes, and let him alone with the saluing. Who sees chastisements sometimes are as necessarie for the soule, as medicines are for the bodie. who knowes better then our selues, how best to doe vs good. *Hier. cons Iouin.*

8 Wherefore, though affliction bee hard of digestion to the naturall man, though the potion be sharpe, yet it is his, whose intent is to procure health. Quos amo castigo whome I loue I chastice, saith Christ vnto his, whose loue in chastening wee may not refuse: Saint Chryso- *Apo. 3. 19.*

stome

stome could say Magna tentatio non tentari, A great temptation is it, not to be tempted at all.

9 Iob was a righteous man, by the testimonie of him, whose testimonie was most true, What saiest thou to my seruant Iob, an vpright and iust mā, one that feareth God? The next newes we heare of him Iob is afflicted in bodie, from the crowne of the head, to the sole of the foote, You haue heard (saith Saint Iames) of the patience of Iob, and what end God made with him? The holy man was tempted, that when wee are tried, to teach vs what we should doe.

Iob 1.8.

Iam. 5.11

10 S. Ierome hauing read the life and death of Hilarion, who after hee had liued religiously, died most christianly, foulding vp the booke said well, Hilarion shall bee the champion whome I will follow. If S. Ierome could say, Hilarion should bee

the champion whome I will follow, if chast men may say Ioseph shalbe the Champion whom we will follow, then may afflicted men say for true patience, Iob shalbe the champion whom we will follow. Toby after the deed of mercy in burying the dead, was accepted of God, the next tidinges wee heare of Toby is the holy man Toby is striken blinde, and least Toby might surmise hee was out of the favour of God, a reason is added, quia acceptus eras, because thou wert accepted, *Tob. 2, 10*

11 To suffer some chastisements, we may bee content: for respecting our sinnes, God by these afflictions doth lay but a soft hand upon vs, Hester said, Peccauimus contra Dominum, ideo punit nos, We haue sinned against the Lord, therefore a punishment is come upon vs. *Hest. 4.*

So these bodily infirmities, wee may impute them to our sinnes So Daniel in his prayer, wee *Da. 9. 20.*

haue

haue sinned against thee, and are made a reproach to all that are round about vs.

It was an ancient Fathers prayer, Domine hic vre, hic seca, vt in posterum parcas, Lorde here scare & cut me, that thou maiest heale mee for the time to come: Better to suffer here then hereafter. Non respicias (saith Chrysostome) quod via est aspera, sed quo ducit, Respect not so much that the way is painful, as that the end thereof is pleasant.

Chry hom. 7. Epi. ad Heb.

12 When S. Iohn asked the Angell what they were that appeared in long white garmentes, with Palmes in their handes, the Angell answered, These are those that came out of many tribulations in the world. To shewe after the stormes of a troublesome life, they beare Palmes, and weare crownes, in token of euerlasting triumph.

Apo. 7. 14

13 There is a threefold consideration, that may moue vs

matter

matter of Meditation to this effect. The first, Quid fuimus, what we once were: The second, Quid sumus, what wee now are: The third, Quid erimus, what after a short space we shalbe, what wee once were, is shewed by that of Esdras, O Adam (saith he) what hast thou done? When Adam fell, wee all fell. If the estate of man had beene without sinne, mans estate had beene as the Angels in heauen, saith S. Austen, sine morte media immortalitatem consequuta, it had attayned immortality with passing by death.

2. *Esdr.* 7. *Augustin. de ciuit. Dei lib.* 12. *cap.* 2.

Salomon in his princely seate was clothed in great roialtie, & yet Salomon in all his royaltie, was not clothed like the Lillies of the field. But neither Salomon in all his roialtie, nor the Lillies of the field were euer so clothed, as was Adam before he lost the clothing of innocency. O happy Adam, if Adam had well considered so much.

14 Wherefore as the people in the time of the Prophet Aggee, beholding the forme of the Temple, how farre inferiour it was vnto the former glory thereof, might well sorrow when they saw the one, and remembred the other: In like manner, when wee call to mind the state of innocencie, wherein God made all things for man, and man for himselfe (in that wonderfull excellencie) placed him in Paradise, a Garden of all delightes, subiect neither to greefe of bodie, or vexation of minde: wee cannot but with some sorrow for sin, wherewith we should euer bee at vtter defiance, remembring our losse by sinne, bethinke our selues of that former felicitie, and in the first place, Quid fuimus, what we once were.

15 For the second consideration Quid sumus what we now are, euen sojourners in this vale of teares, exiles from

our native home, where troubles come like Iobs messengers, no sooner one hath told his tale but another steps in, to say as much, where men are best with crosses and calamities round about, the feeling whereof may moue vs to breake foorth into that desire of the Apostle, Who shall deliuer vs from these bodies of death? Ro.17.24.

16 Cato the wise, a Heathen man could tell his Schollers, that were he offered to be yong againe, hee would in no case accept of such an offer: so wearisome counted hee the condition of his estate present.

17 For that future state, Quid erimus what wee shall be, when these drosse bodies shall be changed, and made like the glorious bodie of the Sonne of God, of which bodies God in mercie saith, as sometimes vnto Abraham, for Ismael, I will blesse him also: so of these bodies in their resurrection, Phil.3.21

though

though as Ismael, they are not so free borne as Isaacke the Soule, yet shall they haue a blessing too.

18 A Christian remembraunce hereof doth make vs desire with a longing perfection else where. Hope (sayeth Salomon that is deferred, doth afflict the mind.

pro. 16. 42

In the meane season, considering that Nihil iucundum, nisi in iucundo illo loco. Nothing is indeede ioyfull but in that place of ioy It may make vs the more cherefully to passe ouer the greatest griefes of body, and afflictions of mind whatsoeuer, which afflictions in this life, are testimonies of GOD S loue, but in the life to come, signes of his iustice,

19 It is the wonte of Fathers to holde in their owne Children, when they suffer the Children of bondemen to goe loosely as they list: God that

keepes

keepes an inheritance for his after his rodde in correcting. hee hath a staffe of stay & comfort.

Wherefore wee may recken these trials as Harbingers to warne vs before hand of deathes comming, as testimonies of Gods care ouer vs, as medicines to cure our woundes, as occasions to inure our patience. as motiues to encrease our faith, as meanes to procure our good, and last of all, as Schoolemaisters towardes our ende, to teach vs this Lesson of Learning to Die. *Psal. 23*

If God (saith S. Ierome) had promised vs all peace and quiet, both in this world & in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest: but finding by proofe, the manifold tribulations of this life present, we may expect with comfort the promise of the time to come. *Hieron. de Consol. in aduers.*

20 If a heathen man could say, when hee saw a suddaine shipwracke of all his worldly wealth, all lost in a moment; Well Fortune, I see thy intent, thou wouldest haue mee bee a Philosopher: how much more may the Christian man say, after the many and manifolde afflictions in minde and body: well, I see that God wouldе haue me euen to become religious and to enter into a meditation of the life that is freede of all: for departing this worlde vnto God, wee cease to grieue, we cease to sorrow, we cease to sinne.

The

The ninth Chapter,

How much it concerneth euerie one in time of health, to prepare himselfe for the day of his dissolution

SEeing that our good or bad estate in the life to come, depends much vpon the quality or condition of the life present: for where the tree falleth, there it lieth, and our passage in order is, from the life of grace vnto the life of glory: they see but little, that perceiue not how greatly it concerneth euerie Christian in time of best health, while hee hath yet day before him, to set forwarde in a prouident course: that so in the cole of the euening, he may arriue at *Ecc.* 11. 3.

the port of euerlasting rest, To bee alwayes fearefull, alwayes watchfull, alwaies heedfull.

Salomon tels vs the Ant by instinct of nature, remembers it will not be alwayes summer. Ieremie tels vs, the Crane and the Storke thinke of another season to come, wee may goe to schoole to these silly creatures.

If we remember Dauids blessed man he is resembled vnto a tree that brings forth fruit, in tempore suo. The fruit which the careless sinner bringeth forth is often in tempore non suo: while he presumes to strike in w̄ God in his last extremities It is far better to enter in while the gate is open, then to knocke in vaine when the gate is shut, to seeke the Lord when hee may be found, then to be found of him vnsought, when wee would not be sought, The ship would be mended in the hauen, not in the tempestuous sea: The breach would bee repaired in

time

time of peace, and not in hote skirmishes of warre. In time a care would be had of our estate for a time to come.

2 The dayes of man are but short, his time vncertaine, that little moment we haue, to prouide for a state of all continuance, and gaine eternitie in, is run ouer before we are aware: Gods mercy in giuing vs time and grace passeth along as a pleasant riuer: if we stoppe the course thereof, by our continuance in sinne, it will arise high and turn into iustice, beare downe by force and ouerthrow our surest repose in the world.

3 That which once and neuer but once is done, should bee aduisedly begun carefully prosecuted, and most seriously laboured with all industrie vnto the end: wee sleepe with our cause, & we rise with our cause, as S. Austen speaketh.

It is the counsell of the holy Ghost: Do good while yee

Gal. 6. 10 haue time. The place of making attonement with our aduersary, is while we are in the way. No preparing oyle in our lampes, no entring with the Bridegroome: no running, no crowning. For a sure rule is it with God, Do well, and haue well. Liue the life of the righteous, and die the death of the righteous,

Mat. 5. 25

Mat. 25. 8

Lac. lib. 6 5 If any aske (sayeth Lactantius) whether death be good or euill, my aunswere is, Looke vnto the condition of the life precedent, which if it bee passed ouer in vertue, O well is thee, and happy shalt thou bee, if otherwise the case is altered,

Ps. 34. 22

Ioh. 21. 13 Mors peccatorum pessima, the death of sinners is worst of all. For why, they passe ouer their dayes, saith Iob in great iollity, and suddenly fall into a sea of miseries.

1 Cor. 9 25, Because wee know not the day, wee should watch euerie day: because wee know not the

houre

houre, wee should watch euery houre. Wee see that in matters of waight, foresight and deliberation is woont to bring them better to passe. Those that runne for a corrubtible crown saith the Apostle, abstain from all things, but wee for an vncorruptible. The husbandman will take his season, the souldier will watch his fittest time to assault the enemie, euerie one will cast the best waye to compasse the businesse hee hath in hand: and shall the Christian man bee altogether careleſse and negligent in preparing himselfe for his departure? God forbid, Shoulde hee not turne to God? But when the fauour of God is turned from him, should he put off a matter of so great waight, as his conuersion is, vntill the last extremities? it is no safe course so to doe: When the infirmities of body in the Patient, and griefes of minde, make him vn-

fitte for so needfull a charge he hath at these times to dispose. When by reason of pain he is neither for the most part willing, nor able to order aright his conuersion to God, then and not before to thinke of the welfare of his soule. Is this well? No certainely, It is the Italians wise counsell, Ante languorem adhibe medicinam: ante iudicium interroga teipsum Before thy languishing griefe, consult of the medicine, before iudgement, examine thy selfe. Abigael shewed her selfe a prouident woman, who went before and pacified Dauids wrath and so preuented imminent dangers.

Psal. 33. 6 6 The Prophet Dauid expressing the prouident care and carefull prouidence of an holy man saith, Orabit ad te in tempore opportuno. He shal pray vnto thee in a time conuenient, or remember thee O Lord, in a time when thou maiest be found

The

The careleſſe ſeruant that ſaid in his heart, the maiſter dooth defer his comming, the maiſter of that ſeruant ſhall come in a time he thinketh not, and giue him his portion where ſhal be weeping and gnaſhing of teeth: for if they are happy whome hee ſhall finde ſo doing, then what are they whome hee ſhall find not ſo doing? happie are thoſe ſeruants who attende his returne theſe are thoſe that ſometimes looke forth, as Abraham at the entrance of the Tents: theſe are thoſe, who haue their loines gyrt, their lampes burning, oyle readie: theſe are thoſe that wait with the wiſe Virgines for the Bridegroomes returne: theſe are thoſe whome their Lord ſhall finde ſic facientes ſo doing, and therefore make them rulers ouer much, Take them by the handes, and bring them to the participation of euerlaſting ioy.

To conclude, these are those who are euer ready (saith Beda) whether the great Lord knocke or come, Pulsat, cum per ægritudines ostendit mortem vicinam, venit, cum ad iudicium apparet, hee knocketh when by sicknesses he sheweth death is neare, hee comes when he appeares to pronounce iudgment.

Vener. Bed. in Lu

8 O that men would with carefulnes prepare themselues in time, while they are their owne men, they shall one day finde the benefite of this carefulnesse.

8 To him that passeth through darke places, one light carried before him, will do more good, then many that are brought after. For him that vndertaketh a long iourney, aduise before hand will stand him in stead.

For this spirituall voiage, the vowe of the Prophet should be the vowe and resolution of euery particular man, by the

assi-

assistance of Gods grace, Dixi custodiam vias meas, I sayd I will take heed vnto my wayes.

A religious preparation in time would do men more good then they are aware, happie are they that seeke the Lorde while he may be found, for there will come a Non noui vos, I know you not, for them that come to buy, when the market is done.

9 Christ wept for the men of Ierusalem, which would not weepe for themselues, and all was because they knew not the thinges that did belong vnto their peace, in die sua in that day of theirs. *Lu.* 29,41

Antiochus after his manie iniuries offered vnto the people of the Iewes, and vnto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods seruice, when the Lord called him to answere the cause at his owne consistory, hee could then *1.Mach.* 6 12.13,

wish he had neuer medled with sacred goods, onely consecrated ad pios vsus to the Church, to godly vses.

When Pharao saw the sea ready to swallow him, he coulde then no doubt, be sorry that euer he had wronged poor innocēts, and oppressed Gods own portion. When sleepe is gone from their eyes, when rather extremitie of griefe, then true sorrow doth rake out a little sicke repentance from the most careless: when rest is departed from their tossed beds, then many may wish, that they had vsed lesse oppression, that they had fasted often with the Apostle, prayed with Daniel, wept with Mary Magdalen, liued in meane estate, and so haue feared God, rather then to haue enioyed the pleasures of sinne for a season, which they finde to bee full of of bitternesse at the last. These thinges shoulde be considered in time, and here is

2. Cor. 11. 17.
Da. 9. 21.
Lu. 7. 18.

the

the time.

10 They ſhall ſeeke me (ſaith Wiſedome, ſpeaking of negligent ſinners) but they ſhall not find me, and why? becauſe they ſeeke when it is too late. The foolish virgins may call, Lorde, Lord, but when the Bridegroome is paſt, and that milde countenance of Chriſt turned away, the woefull plight of theſe Virgins ſhall be ſuch as it were enough to breake their heartes with ſorrowe, if it were poſſible for their heartes to breake. *Pro.* 1. 18 *Mat.* 25. 11. 12.

Are not the pleaſures of ſin, deare pleaſures? had wee not need then in a caſe of ſuch importance, to ſtand euermore readie by a ſerious preparation for our ende, To hold vs faſt in the feare of God, and to waxe old therein, as Syrach counſelleth vs? *Eccl.* 2. 6.

11 Moreouer, this our continuance here is certaine in vncertaintie, therefore, ſaith one,

Nobis

Euſ. Emiſ Homi. ad Mona.

Nobis certam ſolicitudinem imponat incerta conditio, Let our vncertaine condition put into vs a certaine carefulnes of our eſtate to come. If in any thing that care of the Prophet is to be remembred, who would not ſuffer his eyes to ſleepe, nor his eye lids to ſlumber, it would ſurely in this of all other be remembred.

Who would paſſe a day in ſinfull ſecuritie? who would lay him downe in that ſtate of life, wherein he would be loath to be gone and leaue this Tabernacle? Doe not many meet with death, and are they not often ſurpriſed at places of greateſt triumph, where men are wont to thinke of nothing leſſe? Now merry, and in ſhort time mourned for: A bone in the meate, a huſke in the cup. The laying waite of an enemie, hath made many a ſtout champion, after manifeſt perils eſcaped, in the middeſt of the hatefull ene-

mies

mies, to yeeld by so weake a meanes, whether they would or no. Isaac the Patriarke, Aaron the Priest, Dauid the Prophet, Iosias the yong Prince, Israel the people, by little and little all weare away; Bee the day neuer so long, at last comes euen song.

12 Many good friendes oftentimes in the world, shake hands at parting, and wee see their next meeting is at heauen. Wherefore when wee keepe our sollemne assemblies, we had neede keepe them religiously minded, for wee knowe not whether wee shall euer keepe them any more. When wee make our humble repentance to God, wee had neede doe it sincerely indeede, it may be our last.

There is a time to seeke (saieth the Wiseman) here is the time of seeking, like is here wonne or lost, here prouide, and be safe for euer. And i be- *Eccl. 3.6.*

cause

cause the time is short, let them that vse this world (saith the Apostle) be as though they vsed it not: This is the sure way, though narrow, this is the right gate, though straight, and it leadeth vnto life.

Sathan heere is busie, because his time is short, and therefore his wrath is the fiercer: At first he assaulted the Church by violence, but now by deceite. The woman was deceiued (saith the Apostle) deceiued, and so not ouercome. whereby wee may learne that our relapses into sinne, come not so much from our enemies force, as from our negligence. But wee remembring the continuance of time, should vse all diligence, and haue the greater care to preuent the subtill Serpent: wee knowe not whether wee shall haue so fit a time of repentance euer hereafter.

It is said of certaine hawkes in colder Countries, that they

are

are most earnest and eager to take their pray, when the day light there is of least continuance. Care wee not so much what shall bee after vs in the worlde but let vs care what shall become of vs when wee are departed hence in the worlde to come: Heare good counsell (saith Saint Austen) Do that before death, which may doe thee good when thou art dead.

Aug. in Enchirid. ad Laur. de Dulcit. Quæst.

13 The Church doth pray, and that in most Christian maner too, that the faithfull may bee deliuered from suddaine or vnprouided death. And surely great cause hath the sober Christian man to desire rather leysurely to yeeld himselfe to God, if it shall so stand with his good pleasure, then to bee taken in a moment from the societie of men. To haue a good departure out of the worlde may bee a good mans prayer, and to close vppe the course of

life with a treatible dissolution, is that fayre Christian end wee may all begge at the handes of God.

Notwithstanding, when the mind is well prepared, and euery day resigned to his will, who knoweth better then our selues, how best to bring vs to his Kingdome, Though the Christian ende his dayes by a more short riddance, from these bodily infirmities, the suddainnesse, with GOD'S helpe, is no prejudice vnto his future good, that liues euer prepared for the day of his departure, and they are not ouertaken with death, how suddenly soeuer they are gone, that daylie mind the time of their dissolution.

14 Wee may remember, that if wee respect our estate, and condition of life, wee are all at one, and the selfe same stay, Considera (saith S. Barnard) non qualis sis, sed qualis fueris,

Ber de consid, ad Eug lib, 3.

Const.

Consider not so much what thou art, as what thou shalt bee. What is become of all Adams posteritie, for these many hundred yeares passed? excepting a remnant, are they not all gone? must not the remnant after?

15 Moyses mentioning the age of those who lived before the flood (when as yet the dayes of man were of more continuance then they are) saieth, All the dayes of Seth were nine hundreth and twelue yeares, and he died. All the dayes of Ired were nine hundred sixtie and two yeares, and hee dyed. All the dayes of Methushaleth, were nine hundreth sixtie and nine yeares and he dyed: that same & mortuus est, and hee dyed, will ere long be the clause applyable to vs all. In the meane season wee reade the Epitaphs of others, follow the Funerals of some deare friends: we see many, as those on whom the tower in *Gen.* 5. 8. 20, 27.

Siloa

Luc. 28. 4 Siloa fell, gone in a moment: warninges sufficient, if warnings will serue, to make vs liue prepared for our end.

16 Carelesse men, (sayth one) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lightes, spend them out in riot, and so at last are faine to goe to bedde darkling: prouident Christians haue a foresight to thinke of the time to come, consider this transitorie estate will haue an end, and therefore prepare for an other world, where they may haue a stay or perpetuitie of rest.

17 Now then to bee euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death, the vncertaintie of life, the waighty
Luc. 16. 3 times of the charge may iustly moue vs all to bee carefull in deed. How much therefore it concerneth vs in time of health to prouide for another world,

euery

euery one doth see, wee haue not two soules, that wee may hazard one.

In the 23. of Leuiticus, God tels his people of a way of reconciliation: hee that humbled not himselfe that day, it should goe euill with him, whence they might perceiue, how that it should goe well with them, that did that day humble themselues. This life is the day of reconciliation, if wee now humble our selues, it shall by the grace of God goe well with vs. In the twelfth of Exodus God willed his people vpon their passage out of Egypt to haue their loines girt, their staues in their handes, their shooes on their feet, that there might be no let when the time of their deliuery should come, wee know not how soone God will send vs from this Egypt: Iesus Christ graunt wee may keepe our Passeouers with soules prepared to be gone. *Leuit. 23.*

Who

Who ſo feareth the Lord (ſaith the wiſeman) it ſhall goe well with him at the laſt, and hee ſhall find fauour in the day of his death.

The Tenth Chapter.

Wherein is ſhewed the maner of this preparing or the ſtate and conditton of life, wherein the Chriſtian man ſhould ſtande prepared for death.

The meane then to die the death of the righteous, is firſt to liue the life of the righteous. The meane to ſit with Abraham, is here to walke with Abraham: for God hath appointed a vertuous life to goe in order before the great reward of eternall life, not as the cauſe, but as the conſequent of our bleſſed righteouſneſſe in Chriſt our Sauiour.

2 What remaineth but to frame the premises, as we would find the conclusion. To sow, as wee would one day reape, for those that will lie soft, must make their bed thereafter, and to liue the life wee hope to liue, is in a generality here to liue religiously, Si non in hac vita, non post hanc vitam, if we prouide not in this life, there is no prouiding after this life. *Aug. de cur. gir. pro mort.*

3 The old Christians made the world to reade in their liues that they did beleeue in their hearts, and heathen men to say, This is a good God whose seruants are so good. Heathen men see and heare of the great deuotion of the olde Christians: they in effect thus reason: Surely these men are of God, these without doubt looke for a world to come. The labours, the learnings of the auncient Fathers, their sincerite amongst them, their deuotion to God, it was the wonder of the *Iust. Mart*

world,

world. The seruants of Ahaziah tel their maisters of the mā that met them in the way, his attire, his wordes, &c. Ahaziah saith it was Elias the Thesbite Therefore, then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in, euer prepared for his end.

4 Was not that a memorable protestation of Samuel, when before his death, in the
1.Sa.12.3 presence of all the people, he declared as thus, his integrity of life: Behold here I am, beare record of mee before the Lord and his annointed. As if hee should haue sayd, Giue me my Quietus est at parting, Whose Oxe haue I taken, to whome haue I done wrong? The peoples replie in effect was, now God be with thee good Samuel, to whome thou art going thou hast indeed done vs no wrong And so with mournefull hearts

they

they gaue him this good testimonie at parting.

5 That of S. Paul, when he toke his farewell of the men of Ephesus, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more, I take you to record this day, I am pure from the bloud of all men, I haue coueted no mans siluer or gold; After so good a life was not this a good farewell? That of Simeon a iust man, one that feared God and waited for the consolation of Israel who embracing Christ, Praied to depart in peace. *Act.* 20. 26. 37. *Luc.* 2. 19

6 O good life (saith an ancient Father) what a toy art thou in time of distresse? It made the same Father neither ashamed to liue any longer, because he had liued honestly, nor afraid to die, because hee had a good Lord. O what is the felicitie of that man, whose wayes are iust, whose desires are in- *Possid. in Amb.*

nocent.

Plutar. in Vita Peri. Plu. in Vit Lysand.

7 Plutarch writeth of Pericles, that hee neuer caused man to weare sorrowfull attire, hee was so harmelesse. And of Lysander, that he was more honored after his death then euer he had beene in his life, hee was so vertuous. But the Wiseman speaking of ye seruants of God, who passed through the darkenesse of this world with lampes in their liues, which both light themselues & others. The righteous (saith he) are had in perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore.

Ec. 44. 14.

For such is the power of vertue, as it makes men not onely honoured when they are aliue, but also when they are dead and it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names registred and inrolled with the Saints of heauen & their fame

canonized in the booke of life.

7 These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, hauing peace and tranquillitie of mind. when the euill are tossed, saith the Prophet Esay as the raging waues of the sea, their name perisheth saith the Wiseman, as if they neuer had beene. *Es 57.20.*

8 Thus the innocent like the watchfull seruant openeth the doore gladly, whē his master knocketh: but the riotous seeketh corners being ashamed to be seene: nay saith one, Pudet videre eum quem contempsisse meminit, hee is ashamed to see him whome hee remembers hee hath contemned: the one is quit by a joyfull proclamation. the other found guiltie at the barre of his owne conscience.

9 Hee that will say with the Apostle, Mors mihi lucrum. Death is to mee aduantage, wee must liue with the Apo- *phil. 1.*

stle, πᾶσῃ συνειδήσει ἀγαθῇ, Omni bona conscientia, with all good conscience. I reade of one who a little before his departure from the world, spake these words to them about him: my good friendes, I now find it true indeed, hee that leaueth all to follow Christ, shall haue in this world Centuplum, a hundred fold: I haue, I haue that Centuplum peace of conscience with me at parting. Thus much in generall of preparing our selues for the time of our dissolution.

To come nearer home, the applying of himselfe to Faith, Hope, and Charitie, is that Christian estate wherein the seruant of God once setled, need not to feare to speake with his enemies at the gate

Psal. 128. 5.

Faith is the staffe, whereupon we stay both in life & death. Which faith tells vs, that God through Christ is become our welfare. By faith wee are

blessed

blessed, in the 3. to the Galathians and fourth. By faith we reioyce in tribulation, in the fifth to the Romans and second. By faith we haue accesse vnto God in the third to the Ephesians and twelfth. This is the shield whereby we quench the fierie darts of Sathan. This is the meane whereby wee resist his power. Gal 3. 4. Rom. 5, 2. Eph 3. 12, Eph 6. 6

10 Nahash the Ammonite would make peace with the men of Iabesh Gilead, but vpon condition that he might thrust out their right eyes. This old Ammonite our enemie would offer peace to Gods children, but it is vpon condition for he would haue their right eye, or that blessed faith that holdes the soule-sauing loue of Christ crucified, put out: but will the true Gileadites yeeld to such a condition? No, not for tenne thousand worlds of riches. 1. Sam. 11. 2 3 4.

11 Haue we any thing to do at the throne of God in heauen,

there we haue but two pleaes. the one of innocencie, the other of mercie. Because wee cannot plead the plea of innocencie, Faith bids vs boldly plead the plea of mercie, and tels vs the iudge is reconciled.

What shall separate vs once confirmed in faith from the loue of God in Christ Iesus? Shall powers or principalities? things present or things to come? No, neither life nor death.

Rom.5.1.

Rom.8.8

12 What manner of faith Christ commendeth in the Gospell, wee reade by that of Marie Magdalene, who after sorrowing and weeping for her sinnes, Christ tels her, Thy faith hath made thee whole: as if he should haue said. Marie this weeping, this repenting faith is faith indeed. When hee had seene the religious dutie of the Samaritan, that came backe to giue God praise, and fell downe at Christes feet, he saith vnto him also, Thy faith hath made

Luc.7.50.

Luc.7,50

thee

thee whole : as if this humble faith, this religious faith, is a saving faith: Goe in peace. The blind man that cryed, Sonne of Dauid haue mercy vppon mee, And being reproued, would not leaue mercy, vntill he obtained mercy, Christ saide to him, as to the former, thy faith hath made thee whole, as if this praying faith of thine is a good faith. Receiue thy sight. What made many old Saints to endure bonds and imprisonment, to bee stoned, to bee hewen asunder? It was faith (saith the Apostle.) This was no palsie faith, but firme and constant vnto the end, that comforts the languishing mind, and sayes if we liue, we liue vnto the Lord; Whether wee liue or die, wee are the Lords. *Lu. 18 42* *He. 11 37* *Ro. 14, 8.*

13 To this faith is adioyned Hope, which is called by the holy Ghost the Anker of the soule. The Anker lyeth deepe, and is not seene. and

Heb 9.19 yet is the stay of all: So hope reacheth farre, is of things vnseene, and yet holdes all sure amiddes the surging waues of a boistrous world. this hope maketh not ashamed, abideth with patience, reioyceth in afflictions, is as Ro 5.5, Saint Austen calleth it, the verie life of life. For why? it biddes vs goe comfortably to Ro.13,15. the throne of grace, and not to refuse the changing of these mortall bodies, That wee may 1.The,1,6 receiue them in a better resurrection.

14 In the third place, Charitie the vnseparable companiō of faith may be considered, God Heb.4.16 in the creation did separate light from darkenesse, wee may Ro.13,15. not in the state of iustification ioyne the workes of darkenes, as enuying, strife, and contentions, with the light of faith, which are weaued together as was the coate of Christ, & therefore are not diuisible.

15 In

15 In the second booke of Kings, and the tenth Chapter. When Iehonadab came towardes Iehu as if he had some earnest intent to be his follower, Iehu said, is thy heart vpright with mine? He answered it is: then quoth Iehu, giue mee thy hand. Our noble Iehu, whome God hath set vp to pull downe the power of darkenesse, sayes to all that would professe his name: Is your faith vpright to me? then giue me the operation of your hands. 2. Reg. 10 15.

16 The children of God as they shall differ from the children of this world hereafter so must they differ from them here by good workes which do manifest themselues by Christian charitie: Christ sayes vnto his, as the Lord of the vineyard sayde vnto them in the market place, Quid statis otiosi, why stand ye idle? Faith like Rachel mourning for her children, lamenting the defect of good workes, and Mat 2.18

faith as Sara giue me fruit or I die. *Moſes* ſaith that euery tree brought foorth fruit according to his kinde: faith is a good tree, it ſhould therefore bring foorth fruite according to his kinde. Our Sauiour Chriſt ſaith to his Diſciples, By this ſhall men know you, whoſe you are, in that you loue one another. If wee haue loue ſaith Saint Auſten, we haue God, for God is loue, loue was the way where by God came to vs, & loue is the way whereby we goe to God

Gen.1.12.

Io.13.35

Aug. de Spirit & anima

If this loue of God decay, the loue of thy neighbour will ſoon come to nothing. Dauid puts theſe together, when hee ſaith, The fooliſh ſaid in his heart, there is no God he by and by adds, they are corrupte and become abhominable.

pſ:14,1.

17 Cain offered bad offeringes, which was a token that the loue of God, waxeth colde in Cain, it was not long after that he laid violent handes on

Ge.4.5.8.

Abell

Abel, **which shewed that hee lost withall the loue of his neighbour,** But O Cain, (saith S. Ierome) what doest thou? what cause hast thou of this cruell hatred and desire of shedding innocent bloud? *Quid commeruit frater? Quam vim intulit?* what hath thy brother deserued? what violence hath hee offered? hath thy solitary brother displeased thee, because hee pleased God? thou knowest not what a losse thou shalt haue in the misse of so good a companion. Put enuie & venemous malice where it once entereth, how doth it blind the vnderstanding, nourish and incense vncharitable mindes to commit most foule and vnchristian attemptes? shall we let enuie our will? shortly will it become our Lord.

Hier. de cons. in Aduers.

If you will heare how Lamech **that was an euill man speakes,** If Cain were auenged seuen fold, I will bee auenged seuentie times seuen fold. **Here**

Gen 4. 4.

is nothing but a mind set vpon reuenge. But if you will heare how Dauid the man of God speaks, Is there any of the house of Saul, that I may shew mercie vnto them? He speakes of loue and kindnesse towards his very enemies, and so spake Ioseph, when hee forgaue his brethren, because saith hee, I my selfe am vnder the hand of God.

2, Sa, 9, 1,

Ge, 15, 19

18 All that wee can, or doe forgiue our enemies, are παραπτώματα offences or some small trespasses, but those which God forgiueth are ὀφειλήματα debts of great importance; wee some fewe pence, hee talents and those ten thousand too.

Mar, 11, 25,

Mat, 6, 12 Luc, 18. 28, 30,

19 Thrasybulus a Heathen man, to renew amitie lost amõg men, made a law ἀμνησίας of forgetfulnesse of all wrongs and iniuries that had bene offered: it is not a law of Thrasybulus, but of Christ Iesus: Forgiue and it shalbe forgiuen you.

20 What hath heauen more glorious, then the vnion of the Trinity? what hath the earth more heauenly then consent and vnity? When one riuer runneth towardes the Ocean, it is a good course, and goes as it shoulde: but when it meeteth with another riuer, then they make a current indeede. When the loue of God doth carry vs along, wee goe well, but when this meeteth with the loue of our neighbours, then wee set forwarde with a main streame into a sea of all blessednes.

21 I speciall mean to encrease this double loue in the hearts of all beleeuers, is a frequent participation of the holy and blessed Eucharist, which is called of some ἐφόδιον, that is, to say, a most necessary prouision for our spirituall voyage: of this I shall speake more at large in another place. O blessed mysterie, which amongst other high and heauenly effectes

as a meane to ſtrengthen vs in this great iourney, and comfort vs towardes the end of the way.

22 Thus ſetting our ſelues in order, wee may accept of the time whenſoeuer it ſhall pleaſe God that brought vs into the world, to take vs from this our continuance in the ſame. The condition of life wherein we may ſtand prepared, requires our Chriſtian practiſe, the happines of his condition, we ſhall finde, when wee come vnto the ſtate of all happineſſe.

How

The eleuenth Chapter.

How the Christian man should demeane himselfe when sicknesse beginneth to grow vpon him.

The first and principall thing religiously to be remembred in the beginning of sicknesse is that the soule doe call her selfe to a serious account of sinnes passed, of the euill committed and the good omitted; remembring that of the Prophet, Dixi quod confitebor aduersum me iniustitiam meam, I saide, I will confesse against my selfe my owne vnrighteousnesse: Therefore by an auncient decree, the sicke was enioyned before sending for the Phisician, to make first a con-

Psa 32. 9.

In decre. Sine.

trite confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses: and surely, this decree was very respectively had in vse. We will open our griefes and sores to the Physician of the body and when we humble our selues vnder the hande of God we open our sinnes to the physician of our soules, who can best apply the best medicine: Thy mercies O christ Iesus.

Ioa. 5. 2, 3 2 Our Sauiour hauing restored to health and cured the man that laye by the poole side and had beene sicke so many yeares, he giues him absolution who is the sole absoluer, for all is in his mercy. Beholde, thou art made whole: That was for the time past, next hee addeth a caution as a Memo

Ioa. 5. 14. randum for the time to come, Sinne no more, lest a worse thing come vnto thee made

whole

whole, therefore sometimes a diseased creature, made whole, therefore not of thy selfe whole: made whole, therefore now a sound man: Sinne no more lest a worse thing came vnto thee. Hee that afflicted thee for a time, could haue held thee longer: hee that touched thee in parte, could haue stricken thee in whole: he that laid this vpon thy body, hath power to lay a greater rodde vpon thee, on body and soule, Sinne no more.

So by this we see, that bodily sickenesse may moue vs to crie out with the Psalmist, Peccata iuuentutis ne memineris Domine. Lord remember not the sinnes and offences of our youth: and say with the same prophet, Ab occultis mundanos, O cleanse thou vs from our secret faults. *psal. 25.6.*

3 When sickenesse beginneth sharpely to touch vs, we are carefull (as I saide) in ses- *psal 9.12.*

sing

king and seeking to procure the
health of the body, as Asa sought
to the Physicians to heale his
2. Cor. 16. 12. disease, when hee should haue
rather sent to the Prophet to
haue giuen him some spirituall
receit for his sicke soule. The
woman in the Gospell spent
all that euer she had vpon the
Physicians, and in the end she
was neuer the better, but once
comming to Christ, she came
where she might haue cure, and
had indeed.

4 When the Physician hath
done, then we can be content the
Diuine should beginne: as
if some few words of ghostlie
counsell were enough when we
see there is but one way with
vs. No no, the first and chiefest
care in all extremities should
bee a penitent imploring of the
helpe of God, who in this case
doth oftentimes cure both body
and soule, and lengthen the
dayes of sorrowfull suppliants,
as he did the dayes of Ezechias.

First therefore take a good quantitie of repentante, two handfuls of faith in the passion of Christ, put both together with a purpose by the help of God for to walke vpon it in holinesse of life, and apply this as a good receite for the sicklie soule, which hath taken a daungerous surfet in sinne.

5 The lumpe of dried figs, (meanes ordained by God for the bodies health) haue also their conuenient vse. The Physician we honour, but it is for necessities sake, that vnnecessary maner of vsing physick which maketh health sicke, away with it a Gods name. The physicke of the soule hath the best cordials for the penitent Patient. *Esay. 38, 2*

That of the people in the booke of Numbers may be remembred, who being stung with the Serpents in the wildernesse, had no other meane of succour, then the looking vp to *Nū. 21. 28*

the Serpent, which Moyses (as a meane ordained by God (set vppe for the procuring of their health: we haue no other refuge in time of neede, then the lifting vp of the eyes of our soules to behold Christ crucified.

6 The people cried vnto Moses and Aaron, but there was no helpe, vntill God in mercy appointed this miraculous meane. No reliefe could be founde in the Lawe for the distressed soule, vntill God in his wonderfull loue raised vp a mighty saluation in the state of grace. The Serpent was lifted vppe on high, that all might behold him, so was the Sonne of God, that all beleeuers might receiue sauing health from him, and by him. In the curing of those who were stung by the Serpent, it was Vide & viue, looke and liue: for Christes curing it is, crede & viue, belieue & liue,

Nu.21.9

Ioan.3.14

7 This blessed meane in

times

times of greatest extremity doth adde no small comfort to the afflicted. And thus the principall care, whē sickness beginneth being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephes brethren, therefore is this trouble come vpon vs. A hearty confession of them all, an humble desire with bended heartes and knees for remission thereof, by him who is the hope of the distressed, the ioy of the afflicted, the curer of the sicke, and the resurrection of the dead: a willing mind to bee deliuered from the bandes of sinne, may make vs crie with the Prophet Dauid, I am so fast in prison, that I cannot get out. And last of all a ioyfull lifting vp of the heart to the throne of grace, may make vs willingly renounce the World and resigne ouer our selues vnto his diuine pleasure, to whose appointment we ought with patience meekely to submit our

Ge. 42. 21

selues

selues. First, God sent Ionas to warne Ninive, and seeing the repentance of the people, then comes a message of mercy: these trials are as fore warners.

8 We see we are in his hand who alone hath power ouer all flesh when we are in want we then know the benefite of plentie: when we are in bondage we then best perceiue the good of freedome when we are in sickenesse, we must thankfully acknowledge the blessing of health (if we haue any thankfulnesse) and may easily gather how God by lingring sickenesse, doth in mercy stay till wee make vs ready If it shall please him to adiourne the time of this our Pilgrimage, wee ought to offer a determinate purpose, as a sacrifice vppon the Altar of our heartes to bless him who hath euer blessed vs to serue him truely all the dayes of our life. And thus hauing our trust in Christ crucified wee

make

make this resolution: If wee liue, we shall doe well: if wee die, we shall doe better.

The Twelfth Chapter.

How the sicke shoulde dispose of worldly goodes and possessions.

HIs sinnes by the sicke partie confessed, his soule religiously commended vnto God his desire eyther to liue or die, giuen ouer to the diuine prouidence: an orderly disposing of those temporall blessinges which God hath bene lent vnto his seruantes, (as oares & sayles to bring Passengers to their long hauen, is very conuenient for euery Christian in time of health, and no-

thing

thing ominous, as some haue timerously doubted. Experience doeth shew, that afterwarde wise men haue liued long, done full well, and serued GOD many yeeres in the world.

This disposing of blessings temporall maketh vs not to die the more quickly, but the more quietly. And therefore it was put in practise of Abraham, whē he gaue the principall part of his gooves vnto Isaacke his sonne, and vnto others, Abraham gaue giftes or legacies: this did Dauid, Tobi and Ezechias for the quiet of succeeding posterity, they disposed of earthly possessions, going to possesse heauenly,

Ge. 25. 5. 6
1. Re, 1. 25
Tob. 4, 20
Esay 38. 1

2 In this disposing to be aduised by them, whose learning and knowledge is approued doth much further the well ordering of all. Wee shew our thankfulnes vnto God, and charitie to men, when wee

become

becom beneficial vnto others, remembring whose saying it was: It is a blessed thing to giue. Act. 20.

5 In which giuing, the maintenance of Churches, Colledges, Schooles, Hospitals, and such like godly vses, should, where abilitie is answerable, be chiefly remembred: for by these deedes of mercy, we do not onely our selues acknowledge Gods goodnesse, but make many others, when we are long since dead and gone, blesse him in the participation of the same.

4 Mercifull Men (sayeth the Wiseman) haue honoured GOD by this meanes, and howe The Lorde hath gotten great glory by them. Eccl. 44. 2 15.

To giue vnto the poore in time of sickenesse is good: but more acceptable were it to doe it daily, and in time of best health.

This giuing is the shippe

that will neuer strike against the rocke, but bring our merchandise home in safetie. This giuing is the most gainefull interest. When the mercifull shall receiue a thousand for one, and find in an other world the reward of lending vnto God, that is to say of giuing vnto the poore: for he is their surety, they shall not haue losses by them.

In hoording vp our riches (saieth Gregorie) we loose them, but in dispersing them abroad, we most surely keep them. To disperse them when wee can holde them no longer is not so much, though commendable; in this kind, with Iob not to eat our morsels alone, but to giue our bread vnto the hungrie, may to take from our owne plentie to giue vnto Christes little ones, is commendable indeede.

Psal. 41. 1. Blessed is he (saieth Dauid) that considereth the poore and needy: The Lord shall visite him when

he

hee lyeth sicke vpon his bed. A cup of colde water shall one hay not want a rewarde, not simply as a reward, but as a rewarde in his name, by whom al things are acceptable.

Where is become the large liberality of olde Benefactors towardes the poore members of Christ? is not all scarce sufficient to maintaine our excesses? The pride of the worlde in attire, and the maintenance thereof in lauishing, the needlesse superfluity in dyet, hath eaten vp hospitality and mercy towards many hungry soules and causeth that we haue little to leaue at our departure for the good of others. Neuer more at the table but neuer lesse at the dyre, neuer more sumptuous in cloathing our selues, neuer lesse respect of others. Nature is content with few thinges, all will not serue excesse.

To be liberall in good vses and sparing in vnnecessarie ex-

pences is commendable, and so in orderly maner to dispose of these tempozall benefites at the last, is rightly to leaue that which industry hath gathered, and frugality saued.

In the disposing of earthly possessions, none ought to alienate auncient inheritance. God would that the right heyres should take place, and succeede in order.

Naturall affections may not be extinguished, the next in kindred or name disinherited, the custome of place and auncestrie from the Fathers to the childre and the childrens childzen violated: Fathers are but Gardians for their time. And therefore to make spoile is an iniurie offered to posterity: Restitution where wrong hath been offered, should be remembred: debts truely discharged: all which Christianlike disposition, is seemely both before God and man. *Nu. 27, 11*

6. The forgiuing of our enemies, when wee can hurt them no more, is not so much perfect charity at all times, but principally at this time becommeth Christians. The example of Steuen, praying for his persecutors, may shew vs a mirror of true charity towards all. These speciall respects obserued, the sicke may in the name of God, dispose of himself & his as thus

7 First with a free heart and willing minde to yælde and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being of his infinite mercy vouchsafed to redeeme him, by the death and passion of his deare Sonne and our Sauiour Christ Jesus, in whose onely merites is his last repose at parting: then commending his body to Christian buriall, hee may proceede as Gods grace and wise aduertisement shall direct, that so

the ſicke laying aſide all earthly reſpectes, as now hauing no more to doe with the thinges vnder the Sunne, like the valourous Captaine, who now about to take a great & weighty enterpriſe againſt forraine enemies, leaueth the remembrãce of wife and children, onely entending to his occaſions in hand.

Now may the ſicke bequeath with patience and contrition of heart his ſoule into the handes of almighty God, humbly applying vnto his faith the innumerable benefits of Chriſts paſſion: and of the three thinges he is like to diſpoſe of, His body, goodes, and ſoule, let principall care bee had, in commending his ſoule, with al deuotion into the handes of Jeſus Chriſt, that ſo when the time of death commeth, hee may ſafe paſſe forth of the hauen of the fleſh with conſolation.

The thirteenth Chapter.

How necessary it is for the sicke leauing all worldly thoughtes to apply his minde to prayer, and some godly meditations.

The disposition of worldely goodes, well and wisely ordered: The minde is at more quiet to consider of heauen and heauenly thinges, the sicke is more fitte to enter into the closet of his heart, to descend into himself there to commune with himselfe.

At these times we haue no sweeter incense then our deuotion offered vppe by prayer: The lifting vppe of our hands we may make our euening or latter sacrifice. wee haue no *Ps.* 141.2

better Orators to pleade our cause, no surer Ambassadors to conclude our peace, then our humble supplications vnto him who healeth our sicknesses, and forgiueth our sinnes, who sits euer in commission to heare our suites, and lookes that wee should sende vppe our prayers, that hee may sende downe his mercy.

Psa. 103, 3

By which meanes wee enter into a spirituall traffique with GOD himselfe: wee giue a Cuppe of colde water, and hee returnes vs a fountaine of the water of life: wee giue him with the poore Widdow two mites, and hee giues vs again the whole treasur of the Temple. The mercy of God (saith one) is like a vessell full to the very brimme, if once his Children by the hande of faithfull prayer, beginne to take of it, it doth ouerflowe vnto him.

Iohn 4, 14

Lu, 21. 2.

2 Moreouer it is not with

GOD,

GOD as with man, amongst whome, those who are petitioners, are wont to be troublesome vnto them, but with God the more we offer vp our prayers vnto him, the more we are accepted of him.

The AEdiles amongst the Romaines, had euer their doores standing open for all that had occasion of complaint to haue free accesse vnto them. With God the gates of mercy are wide open to all poore sinners, that will make their prayers vnto him; Come and welcome.

3 Now as wee should at other times, and vppon other occasions with Abraham, sometimes leaue our terrene affaires, as he left his seruants beneath, when hee went into the mount to sacrifice to God, so principally in sickneſſe, and times of distresse: then should wee flye vnto our surest *Gen. 22. 5*

stay of repose, then shoulde we ascend into the contemplation of heauenly thinges, and haue recourse to Gods mercy, as to a Citty of refuge: Call vpon mee, (sayeth the Lord) in the time of trouble and I will heare thee, and thou shalt praise mee. In the time of trouble, there is a refuge for extremity, And I will heare thee: there is the reward of mercy, And thou shalt prayse mee; and there is the reflexe of thankefull duty. Christ willes all that are weary and heauy laden, to come vnto him, and they shall not loose their labour: for hee will refresh them.

Psal.50.15

4 In time of neede no surer sanctuarie, then by humble prayer to repaire to God. Demus operam ((sayeth S. Austen) vt moriamur in precatione, Let vs endeauour euē to die in prayer, I lifte I mine eyes vnto the hilles, (saith the Prophet) from whence commeth my helpe.

Aug. de vera innoca. cap. 33

Psal. 121 1, 2

And

And in another place, As the eyes of ſeruants looke vnto the hand of their Maiſter, and as the eyes of a maiden vnto the hand of her miſtreſſe: **ſo our eyes waite vpon the Lord our God, vntill hee haue mercy vppon vs.**

Wherefore with the ſame Prophet let vs deuoutelie ſay, In thee O Lord haue I put my truſt, let me neuer be put to confuſion, but rid me and deliuer me in thy righteouſneſſe, correct me not in thine anger O Lorde, neither rebuke mee in thine indignation: heale mee, for my bones are vexed: be not far from mee, for trouble is hard at hand, and there is none to deliuer me: remember thy louing mercies which haue beene euer of olde, caſt me not away whē my ſtrēgth faileth me: I acknowledge my faultes, and my ſinne is euer againſt me? Waſh me, and I ſhall be cleane: Lord heare me, hide not thy face from mee, for trou-

ble is hard at hand: O let my cry enter into thy presence.

5 To this or the like penitent complaint, that joyful reply is not farre off: Quoniam speravit in me, liberabo eum, Because he hath put his trust in me, I will deliuer him, I will set him vp, because he hath knowne my name, Cum ipso sum in tribulatione, I am with him in his tribulation. *Psal. 91 14. 15.*

6 The select prayers to bee vsed in the visitation of the sick should be obserued with many of the Psalmes of Dauid, which when the afflicted reade them, instruct the conscience, & in times of sickneſſe, are wont more then ordinarie to affect the soule. For these diuine Hymnes (sayeth Saint Basil) they are a part of holy Scripture. High in mysterie, profound in sense, comfortable in doctrine, & haue in times of affliction a speciall and peculiar grace to moue deuotion. *Basil. in præfat. in lib. psal.*

7 Among st

7 Amongſt theſe, the thirtie eight Pſalme, Domine ne arguas me Put me not to rebuke O Lord. The fiftie one, Miſerere mei Deus, Haue mercy vpon me O Lord. The ſeuentie Pſalme, Deus in adiutoriū Haſte thee to deliuer me O God. The ſeuentie one, In te Domine ſperaui, In thee O Lord haue I truſted. The ſeuentie ſeuen, Voce mea ad Dominum, I will crie vnto the Lorde with my voice. The hundred and thirtie Pſalme, De profundis clamaui ad te Domine, Domine exaudi vocem meam, out of the deepes haue I called vnto thee O Lord, Lord heare my voyce, with many other like Pſalmes, proper and peculiar for the ſicke.

8 Hereunto may bee added a ſilent meditation, wherein the ſoule doth enter a ſolitary talke with God, which is very conuenient in this caſe, when the ioyes of heauen haue leyſure to

preſent

presente themselues to our religious thoughtes, the pleasures of a sinfull life, and this worlds vanities are then seene to bee of small value, as they are indeede.

9 Then may wee call to minde the vnspeakable loue of God towardes man in general, and our selues in particular: How his mercy stept forth in time of neede, before execution of iustice to saue man. That it was a worke of comfort, when
Gen. 1,3. God said, Fiat Lux, let there be light made; but that it was a worke of counsell and all comfort, when hee saide in the great worke of mans redemption, Fiat Christus, Let there bee a Christ borne, which shall saue my people from their sinnes.

Now haue wee fit opportunitie to meditate vpon the sufferings of the Sonne of GOD his passion, his discension into hell, his resurrection the thirde day, his ascension and glorious

sitting

ſitting at the right hande of God: ſo that at the name of Jeſus, the ſorrowfull ſinner may ſay with Thomas: Dominus meus & Deus meus, My Lord and my God. Io. 20. 28.

10 We cannot in the world better imploy our thoughtes, then in calling to minde how God hath kept vs from our youth vp, from how many daungers wee haue beene deliuered, into which wee haue ſeene not a fewe fall before our eyes, and our ſelues by his only mercie vnto this day freed from the ſame. Can wee but with all thankfulneſſe call to minde the goodneſſe of God towardes vs, for the time paſt: and put our whole truſt and confidence in him, euen in theſe greateſt extremities: yea both in life and death, for the time to come, ſeeing the Lord is nigh to all them that call vpon him, yea to all ſuch as call vpon him faithfully. Pſa. 22, 9. Pſa. 27, 1. Pſa. 145. 18.

CHAP.

CHAP. XIIII.

How the ſicke, when ſickneſſe more & more encreaſeth, may be moued to conſtancie and perſeuerance.

Hen ſickneſs more and more encreaſeth, we are more and more put in mind of our mortalitie, then are we as it were ſummoned to departe hence, and gently moued to renounce by little and little, all the repoſe we haue or can haue in this tranſitorie life: and therefore ought we now to arme our ſelues to ſtand with conſtancie vnto the end, remembring euermore, as we had a time to be borne, ſo haue we a time to die. And our way to enter into life is firſt to paſſe the

Eccl. 3,2.

pinching griefes of a momentary death

2 To eleuate or raise vp our spirits in times of greatest triall, wee may recount with our selues, that Christ himselfe went not vp to glory, but first he suffered paine. Do we suffer? hee suffered first: haue wee paine and sorrow? so had the most innocent Sonne of God before, who suffered as he who alone trod the Wine presse himselfe, and vndertooke the brunt of the battell, that we might be made conquerors.

3 When Vriah was willed by Dauid himselfe to take his ease at home, Shall I see (quoth he) my Lord Ioab & the Arke of God lie abroad in the field, and shall I go take my rest & ease? No, I will not. Shall we see the Sonne of God all in gore bloud, suffering for the sinnes of the whole world, and shall wee refuse all suffering, taking our ease in Sion and our rest vpon 2. Sa. 11. 11.

the

the mountaines of Samaria, as loath to endure any crosse or calamitie at all?

4 Is that Souldiour worthy to triumph with his Captaine, that would neuer strike stroke to fight the battell with him? Againe, whatsoeuer wee suffer, Christ suffered more for vs.

1. Cor. 9. 26. 2. Ti. 4. 8. Tertul. ad Mart. And that which wee may not forget, that it is to bee remembred, this our striuing is not beating the ayre, or in vaine doe we not labour, for after we haue fought a good fight, there is laid vp for vs a crowne of glorie, God (saith Tertullian) is Agonothetes, both hee that prospereth the prize, and rewardeth the champion.

Eccl. 2.11. 12.13. 5 Consider the olde generations of men, and marke them well: Was there euer any confounded that put his trust in the Lord, who hath continued in his feare, and was forsaken? Or whom did hee euer dispise that

called

called vpon him. **Wherefore let the languishing person take vnto him comforte in Gods mercy.** Was euer the righteous forsaken? no he was not. *Eccl.2.12, 2.Reg.20. 22.20, 2.Reg.23. 29,*

6 **God tolde** Iosias **that hee should bee gathered vnto his Fathers in peace and yet** Iosias **died in warre: God gaue him a constant mind, whereby** Iosias **died peaceably, and so in peace. The Lord told** Ieremie **hee should not bee vanquished:** Ieremie **was stoned but not vanquished: God gaue him an inuincible faith. The Angell to the Church of** Smyrna **saith,** Esto fidelis vsque ad mortem, & dabo tibi coronam vitæ, **Bee thou faithfull vnto death, and I will giue thee a Crowne of life,** *Apoc.2.10*

Abraham **was about to sacrifice, the birds came and troubled him, did** Abraham **desist? No,** Abraham **rose and driue them away, wee are about to offer our selues a sacrifice to**

God, earthly thoughts trouble vs, should we giue ouer? No.

7 To raise vp himselfe in this liuely faith, the sicke may make a hartie confession of his Christian beliefe, saying, O holy Trinitie, I commend my selfe vnto thee, the Father, the Sonne, and the holy Ghost: which in vnitie of nature art one, and the selfe same God: I commend me vnto thee, O omnipotent father which hast created me, yea heauen, and earth, with all things visible and inuisible. I commend mee vnto thee, O Lorde Iesus Christ, who for me, and the saluation of mankind, wert sent into the world, conceiued by the power of the holy Ghost, borne man of the blessed virgine Mary, didst suffer, wast dead, buried; descendedst into hell, the third day didst rise againe from the dead, ascendedst into heauen where thou sittest at the right hand of the father, from whence thou shalt come at the day of

iudgement to indge all flesh. I commend me vnto thee, O holy spirit, which proceedest from the father and the sonne: whom together I adore & glorifie, which doest quicken one Catholike & Apostolike Church, to which thou hast in mercy graunted remission of sinnes the resurrection of these mortall bodies, and euerlasting life after death.

The same confession may be made of the sick in maner of oblation: As I offer my selfe vnto thee, O holy Trinitie, the father, the Son, and the holy Ghost, &c.

Also in maner of an humble supplication, As I beseech thee, O holy Trinitie, the father, the sonne, and the holy Ghost, &c.

In which Christian confession Gods seruants may stand constant vnto the ende against all temptations.

8 **Not vnlike the people of Cinienus, who when the ambassadors of Brutus would haue them deliuer ouer their City, &**

freedome

freedome into his hands, returned him this answere: Ferrum nobis a maioribus, &c. Tel your Captaine Brutus, our ancesters haue left vs weapons, to defend our right with courage and constancie vnto the end.

Eph. 6. 4, 25. 9 The holy Ghost, by the Apostle S. Paul in the sixt to the Ephesians, sheweth what these weapons are; As the brest plate of righteousnesse the shield of faith, the helmet of saluation, the sworde of the spirit, their feete shod with the preparation of the Gospell, where is spiritual furniture for all parts, onely the backe or hinder part excepted: to signifie that the Christian souldier should neuer turne his backe before his enemies.

10 The Eagle to trie her young is said to carrie them vp against the piercing beame of the Sunne, which seing them to endure, shee acknowledgeth thē as her own Christ knowes vsto bee his, by our constant

suffering, & therefore sometimes brings vs vnto the conflict.

11 We read in the 2. Sam. 20 that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the bloud royal, they as good Israelites would liue & die with Dauid their King. The olde Seba blowes many an enticing blast to carry vs away from our true allegiaunce to Christe Iesus our king. All that are borne of water and the holy Ghost, will liue and die in his faith. Potest iustus iuste optare mortē in vita amarissima: si non concedat, iustum, pati vitam amarissimam; a Iust man, saith S. Austen, in a bitter life, may iustly wish death, if God grāt not this: iust is it to beare out with constancie that bitter life allotted him, which surely this Iust man doth. 2. Sa. 20, 1

Aug contr Secund. Gaud Epi

12 Howsoeuer the worlde for a time frowne vppon them,

yet

yet are they not as the Reede without pith or substance and so wauering with euery wind, but firme and constant, like Iohn Baptist, that will hold his profession, though he loose his head for it.

Wherefore considering that there is no combat, without an enemie, and no crowne without a conquest: no conquest without courage and perseuerance, the faithfull like Iob say. Though the Lord kill vs, yet will we put our trust in him.

The fifteenth Chapter.

How they may bee aduertiſed, who ſeeme vnwilling to departe the world.

IF in this life only (ſaith the Apoſtle Saint Paul) we haue hope in Chriſt, then are wee of all men moſt miſerable: to ſhew in effect, that wee haue not in this life the accompliſhment of our hope. Not here, therefore wee ſhould expect it elſewhere: this is not our Paradiſe, but a barren deſert: wee may not looke for our habitation here beneath, ſeeing the Cittie is aboue which we haue to inhabit for euer. 1. Cor. 15. 17.

2 To draw backe when wee are to goe moſt comfortably to take poſſeſſion of the He 13. 14

 ſame,

same, when the hope so long hoped for, should most strengthen vs in the way, is far from that Christian beliefe where of euery one makes daily profession, Credo carnis resurrectionem, I beleeue the resurrection of the flesh of the body.

Mat. 6. 10 Often haue we prayed: Thy kingdome come. Now when God is leading vs into the same, our vnwillingnesse to bee gone, cannot but argue great weakenes of faith: *Hier. de non lugen. mort.* Quid faceremus si mori tantummodo sine resurrectione præciperet Deus? volũtas eius sufficeret ad solatiũ, What would wee haue done, if God (saith S. Ierome) had commanded vs to die, without mentioning the resurrection, his will ought to haue sufficed, but now hauing this stay, why should we wauer?

Oftentimes haue we wished, that wee were once freed from this worldes captiuitie: now God is going about to free vs

indeed

indeed: our desire is to continue our captiuitie still, not vnlike children who crie out of paine and griefe, and when the Chirurgian comes that should ease them of all, they chuse rather to remaine as they are. Oftentimes, saith Saint Austen, wee wish wee were gone from all, yet beginning to waxe a little sicke, we send with all haste for a Phisician, and promise any thing for to haue a little longer life. We sometimes euen call for death, if death enter and say, here I am, we recall our word: our dayes we say, are euill, and for all that, as euill as they are, wee would not leaue them at all by our willes. Wee see none was exempted, no not the very Sonne of GOD, when hee had taken our nature. *Aug. de mor. Apost.*

3 There is no Mariner but after many sharpe stormes desireth the hauen: and shall not we after so many tempests of this

troublesome world, accept of our deliuerance, when the time is come? We are giuen to loue the world too much, and a great deale more then we should, being onely straungers in the same,

4 Had we no farther expectation but onely to enioy a state temporall, where we might set vp our rest, as hauing here attained our chiefest good; then might our departure from this world bee very grieuous indeed: because our being and happinesse should end together. But looking as wee doe for a further condition, so permanent, so blessed, and death being the passage or entrie thereunto, there is no cause why man, if hee bethinke himselfe, should vnwillingly set forward when his time of departure is at hand.

5 First remembring it is the ordinance of God, the course of all flesh, and, as Iosuah cal-

leth

leth it, the way of all the world. Feare not, saith the Wiseman, the iudgement of death, remember them that haue beene before thee and that come after, this is the ordinance of the Lord ouer all flesh why wouldest thou bee against the pleasure of the most high, whether it be tenne, or an hundred, or a thousand yeares, there is no defence against the graue. *Ios.23.14* *Ec.41.3.4*

What man is hee (saith the Prophet) that liueth and shall not see death: what man? that is to say no man. It is not proper to any one, which is common to all: Kings, Princes, strong, valiant, take part with them in this lot. There is no reason that any should looke to be priuiledged in that wherein all without exception must, will they nill they, submit themselues, Quis nolit saith one, cum Cæsaribus, cũ regibus, cum Phocione mori, who would not die with Cæsars, with Kings with *psal.47.89.*

Phocion a good man, would he remaine when all are gone?

6 Secondarily death is a meane to bring vs from a prison without ease; from a pilgrimage without rest: we all see evidently. This made the Wise man praise the dead, aboue them which are yet aliue: and preferre the day of death before the day of birth, surely for no other reason, then for that in the one we come into a vale of miserie: in the other wee depart from it, departing in the faith of him, by whome we looke for a better state to come. O death how acceptable is thy iudgement vnto the needfull, vnto him whose strength faileth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience.

7 Thirdly, this being the way for the obtaining so high a reward, wee may step forth with confidence in his mercie, who

now

now calleth vs by death to the participation of the same. Why on Gods blessing should any be loath, that his soule should returne to him that gaue it?

8 When the louing mother sendeth forth her child to nurse and the nurse hath kept it long enough; if the mother take her owne child home againe, hath the nurse any cause to grudge or complaine? how much lesse cause haue we to shewe any token of vnwillingnes, that God should take home his departing soule, the worke of his owne hands, the plant of his owne grafting, who first gaue it, and will before all others most louingly keepe & tender it. There is none knowes the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore wee are very vnnaturall to our selues, if wee should giue testimony of discontentment: when our

soules should bee deliuered into his handes, who is the best preseruer of all. Againe, where is our desire with Saint Paule, to be dissolued, and to be with Christ? Where is our complayning with the Prophet Dauid. That we are not yet come to appeare in the presence of God? Where is the longing of S. Austen, to see that head which was crowned, those handes which were pearced for our sinnes? Had wee the loue and faith which these good men had, wee should rather wish for the houre of rest, then shew any vnwillingnesse to depart, when God is about to call vs hence.

Phil. 1. 23

Psa. 42. 2.

Aug. Med. 2.

10 Shall naturall inclination ouerrule the force of Christian hope? Can wee forget the prayer of Christ in the garden? Father, not my will, but thine be fulfilled. Would to God saith Saint Austen, man had neuer sinned, then wee should neuer

Lu. 22, 42

Aug. de Agon. Christi.

neede

neede to feare death: the cause standing as it doth, we must be content to vndergoe (though contrary to nature) that which is laid as a punishment for sin vpon all.

11 The Starres by their proper motion are caried from the West to the East, and yet by the motion of obedience to the first Mouer, they passe along from the East vnto the West. The waters by their naturall course, follow the center of the earth, yet yeelding vnto the higher bodie, which is the Moone, they are subiect to her motions. The motion of obedience to the will of God, who is the first mouer: the higher bodie should draw vs, and all our desires, how contrary soeuer in nature: for hereunto al should yeeld themselues and obediently follow.

12 Those who by Alchimy will turne worser mettall into a more pure, must first dissolue

the worse, if wee will change our wils into the will of God, wee must cleane dissolue them, that his will onely may take place.

Apo. 22. 20. 13 When Christ in the Apocalyps saith, I come quickly, the Saints reply, Euen so Amen, come Lord Iesus: To shewe whatsoeuer doth please Christ, could not displease them, much lesse his comming, which is most ioyfull to all that feare and loue his name.

14 And here wee may consider by this meanes of yeelding our selues meekely vnto God; wee haue occasion offered to shewe our subiection to his diuine pleasure: as Abraham had, when God commaunded him to offer vp Isaack his Sonne nay Isaack his onely Sonne, and Isaack whome hee loued, and Isaack in whome rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see

Gen. 22. 4

which

which was strongest in Abraham, eyther faith, or fatherly affection. But Abraham who is called the Father of the faithful, and so one that leaues his children an example, for the time to come, in this straight resigned his will to the will of God, stode not weighing so high a precept in the light scales or balance of humane reason, but with hope contrarie vnto hope, did procede to the accomplishment thereof.

15 The Apostles of our Sauiour Christ, in the eight of S. Mathewes Gospel, being willed to lanch foorth, and to passe vnto the other side of the lake, stood not casting timorous doubtes, as thus, this Genazereth is a daungerous passage, the euening drayweth on, we our selues plain Fishermen, none of the skilfullest Pilots: But when Christ commaunded them without more adoe, away they goe. Now Christ bids vs to put

off from the shore of our earthly estate, what should wee but obediently set forward? At the other side is heauen, the hauen of our hope. The Spirite is willing, the flesshe is weake, but the motion of the Spirite is best.

16 Againe, seeing wee must needes away. Si aliquando cur non nunc, If we must away why not now? If not now, when? There is a time to be borne (saith the wiseman) and there is a time to die: we came into this world vpon condition: yeeld vp our liues wee must with Codrus that valiant Athenian, and that before the field be wonne, with the Thebane Captaine, let vs not care to chaunge life with death, so the victorie may bee glorious.

Epamino.

17 And to say the verie truth, wee haue no great cause to couet long life in this yron age, and stony hearted world:

faithfulnesse

faithfulnes is gone, charitie is gone, deuotion is gone, true ioy is gone. When should reioyce in God: there is no such reioysing now a dayes put in practise: wee see some miseries, and wise men foresee more the righteous is taken away from the euill to come: as God tooke Iosias, because he should not see the calamities of sinfull people. 2. *Reg*, 22 20.

18 For our owne estate in particular, when decrepite age commeth, which wee so much wish for before: is not this age a disease of it selfe, at those fourescore yeeres, which is the furthest hope of our strength: are wee not then cumbersome to others, and irkesome to our selues? In the meane time so many snares & engines are laide by the professed enemy of man to entrappe mens soules, as we may with reuerence and loue, wonder at the mercy of God in our deli-

uerie

uerie for the time past, and peaceably accept of our passage into a place of true security, now consequently to ensue.

19 Last of all, a remembrãce of the place, whether wee are going, should take vs away, as the Angels tooke Lot from Sodome. It is vnto a Citty of all continuance, *He, 13, 14* in that Citty, where our soules shall liue. Let vs send our faith in beleeuing, our hope in expecting, (as Iosua sent messengers before) to view that countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceiued the high excellency thereof: which (me thinkes) should moue men to giue this worlde a willing farewell.

20 To conclude with Saint Cyprian, let Pagans and Infidels feare death, who neuer feared God in their life. But yet Christians goe as trauel-

lers

lers vnto their natiue home as children vnto their louing Father, willingly, ioyfully. One thing (saith the Prophet) haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life. Psal. 27. 4

When naturally haue a desire to be at home: the Apostle tels vs in the second to the Corinthians and the fift, wee are not at home while wee are cloathed with these bodies. and therefore to be vnclothed is best of all. 2. Cor. 5. 4

Death dooth separate vs from these earthly pleasures, but not from heauenly: as it taketh vs from friendes, so dooth it also take vs from secret and open enemies. It taketh vs from the affaires of the world, so dooth it from the griefes and sorrowes of the worlde, it pulleth vs from our possessions, so doth it bring vs to the possession of better thinges: and therefore consider we not so much, whence & from what, as whither and to what

by the grace of God, wee are going.

The sixteenth Chapter.

How they may bee induced to depart meekely, that seeme loath to leaue worldly goods, wife, children, friendes or such like.

WHile we set our affections vpō earthly thinges onely, no marueil though we much affect thē & are loath to depart from them but once taking a taste of heauenly, we begin to grow out of liking with the baseneſſe of our former desires: and bende all our affections to an earneſt expectation of farre better that are to come.

2 If we do respect riches, Christ hath greater riches in another worlde, then all the Empire of Alexander can yeeld. If honour, he hath greater honour then all the thrones of earthly Potentates can affoorde. (For one day in his house is better then a thousand,) If friendes, heauen, hath the glorious Company of Saints and Angels, who reioyce at our entrance into their common ioy: What more acceptable then good companie, and ioyfull companie too? The campany is good, where the righteous liue together: ioyfull, where is nothing but a cherefull singing of Aleluiah, where there are so many ioyes, as there are together saith S. Austen, partakers of ioy, Quot socii felicitatis, tot gaudia, How many companions of felicity, so many ioyes are there. *August. de Spirit. & Anima. Apo. 19. 3.*

3 For worldly possessions here we found them, and here

we leaue them: The time of our enioying them is vncertaine, because we see them ebbing and flowing like the sea, and we doe not possesse them as wee ought, vnlesse wee are ready at times best beseeming vnto God to forgoe and leaue them.

4 But to forsake friends can not be but grieuous vnto flesh and bloud: to leaue wife & children, cannot but goe neare the heart.

Doe wee leaue friendes? God is better then all to whom wee are going, to take our last farewell of goods, mansions, lands, reuenewes, pleasures of all sortes is a pinching sorrow: Yea, but if wee open the other eye, wee shall see, there are riches in heauen, which neither rust nor moath corrupteth: there are mansions that abide for euer.

5 We leaue pleasant delights but receiue more pleasant by infinit degrees. We leaue delights

which

which onely seeme to be for delightes which are indeed.

Wherefore to vnburden our selues of all earthly cares, wee may observe this course, which is to commende wife, children, friendes, and such like in our humble prayers vnto his protection, who can better provide for them then our selues, who is a father of the fatherlesse and taketh into his owne hand the cause of the widdowe and Orphanes. *Psal. 68. 5.*

Which the ancient patriarks well considering at their departures from the world, prayed for the blessing of God to come vpon their posterities, & so left them: Knowing that they were but sent before them, who should themselues also ere long follow after.

And here, did we rightly cõsider the manifolde grieuances (which euen our chiefest delightes wee are so loath to leaue) haue often brought vs

wee

we should soone see our departure from them to bee a departure from many cares. The Sunne though it bee cherefull and warme, yet is it somtimes lesse pleasing, by reason of scorching heate: the ayre though it bee lightsom, yet is it sometimes gloomy and ouercast: our worldly delights and whatsoeuer is here pleasing vnto vs, haue had oftētimes much sowre sauce. why then (sayeth Fulgentius) doe we not forsake this want, to attaine a nature plenty?

Fulg. ad Theod.

7 Of all other wee need not so much respect the forgoing of worldly possessions, which are (saith one) for these causes rather to be despised of vs, then to be left with discontentment. First, for that they are vanities, and so voide and emptie: Secondarily for that they are not onely vanities but also deceites, from their effect for they deceiue those that trust in them. Thirdly because they are vinæ pricking

thornes

thorns, for that they bring cares with them. Fourthly, for that they are ærumnæ, euen griefes themselues, there needs no proof but experience.

If wee vse them aright, wee are onely Stewards, whē the owner himselfe will haue it so, what shoulde wee else, but with all contentment of minde forsake and leaue them.

When night comes we willingly lay off our loathing, and then make ready to take our rest.

Wee came all of vs with Iob naked into the worlde, and with Iob naked shall wee returne againe: onely our good deedes and our bad (as they say) beare vs company, Bona sequuntur, mala persequuntur.

9 A great Conqueror of the world would haue his ensigne bearer, carry forth Linteam vestem, a sorry cloth or shrowding

Saladinus Asiæ dominator.

sheet

sheet, saying, Loe here is all of all his conquestes; a worthy Captaine doth carry with him.

Gen. 32. 10

Hether we came as Iacob came to Laban, onely by Gods prouidence, we are that we are: If God will giue vs foode to eate, & cloathing to put on, God shall be our God. These heards and droues about vs, they are from the mercy of God, not plantes growing in our owne soyle, not vapors that did arise of vs, but of the nature of influences that from heauen are come downe vpon vs.

Psal. 148

Euery one sueth to God in Forma pauperis, for things necessarie. We are all Publicans, receiuers, God onely is the giuer of all, Nihil nostrum nisi tempus, We cannot call any thing ours but time: Dum tempus habemus, While wee haue time, saieth the Apostle: these temporall chinges come from the great store house of heauen:

We

we may not say as the tempter, Omnia mea sunt, but Omnia Dei sunt all is mine, but all is of God, who is the best Landlorde, he requires no more but that we acknowledge to holde of him, to receive that we enioy from him.

Wherefore the Prophet Dauid saith, Te dante nos colligimus, Lord thou giuing, we gather: and are therefore called goods because they are Gods his, and not our owne, whereby we learne with contentment to leaue them, when the giuer thereof, shall of his bounty call vs away to receiue better. S. Iohn saith not, nolite habere, but nolite diligere, Wee may haue them. wee must not bee had of them, We haue had them to liue, the ende ceasing, the meanes cease concurring vnto the ende. We must not make Idols of them, as the Egyptians did of their treasures.

10 But is it possible wee

should

should forget whether wee are going? Where should the mẽbers bee, but where the heade raigneth? Where should the heart be, but where our heauenly treasure is? Christ who is our treasure, is in heauen, whither first our affections ascend, and then we follow after.

Mat.6.21

11 All these riches remain not, helpe not in time of need: they take them wynges often and flie from vs, and are but straw and stubble, whereupon we may build no sure foundation. And therefore wee need not so much care to forsake them. On the other side, we leaue the society of men, and goe to that Celestiall society of Angels aboue in heauen, where also a multitude of our good friends expect vs. Our separation each from other heere, is onely for a time: our continuance together in the life to come shall be for euer. Let vs consider that when we die, we depart from the

pro.27. 34.

worldly affections should now depart from vs: let vs betake our selues wholy to a better habitation, to a better society, to better hopes, Desiring **with the Apostle,** to be dissolued, and to be with Christ.

The seuenteenth Chapter.

How the impatient may be perswaded to endure the paines of sickenesse, and to die peaceably.

THe conflict once begun, the courage of the Captaine then, & neuer but then, is experienced. When God dooth call his children to any crosse or calamitie then begins the battel: the their blessed patience and meeke contentment is made manifest,

or neuer. **Knowing that all goes by his ordering, in whome we Liue, moue, and haue al our**
Ac, 7. 28 1 **being: and that no Physician can bee more careful for the health of the body, then God is wont to be for the health of the soule: how bitter soeuer the potion seeme, receiuing it from him who meanes vs so well, wee should not but receiue with patient suffering, whatsoeuer his merciful hād shal reach vnto vs**
Eccl, 21, 2. 3. 2 **My sonne (saith the Wiseman)** when thou commest vnto the seruice of God, prepare thy soule vnto temptation, and shrinke not away when thou art tried, for whom the Lorde loueth, him he chastiseth. **Golde and siluer are tried in the fire, and acceptable men in the furnace of aduersity.**

Exod. 2. 3. 3 **If God will haue Moses to be a gouernour of his people, God will haue Moses to bee cast out, and laid in the bulrushes by the riuers brinke. If God will**

haue

haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons denne. If God will haue Lazarus to bee in Abrahams bosome, blessed Lazarus, thy soares and sorrowes soone ceased, but thy ioyes are euerlasting.

Dan.6.16

Lu.16.20

4 He that had seene Elias persecuted by Iesabel: Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worshippe and reuerence of his name. Flesh and bloude would haue imagined their state most distressed: but if wee stay a little and obserue their patiēce, wee shall see their deliuerance not farre behind.

1.Re.19.3
Susa.5.5.
Iob,2.

5 Should wee not endure some bodily paines, remembring al chastisements are from God: May, would we not depart the world with a willing mind. God himselfe calling vs to depart. The faith we haue or ought to

haue of our chaunging can tell vs: Nisi granum frumenti cadat in terram, & mortuum fuerit that same fructum adferet, will not follow: The graine of Corne must bee cast into the earth, before wee can haue increase of fruit. He that makes the body of Corne to serue again, can hee not make the body of man liue againe?

Iob. 12, 24

Although our dissolution be vnto nature a painefull trauell, and therefore it is as Rachel said Benoni an effect of sorrowe, yet is the same to grace an offspring of strength, and so counted Beniamin filius dextræ, the Sonne of her power.

Ge. 35. 18

6 To endure and suffer somewhat, seeing the reward of suffering is great, should be lesse grieuous vnto vs, if wee looke for our felicity heere, wee are deceiued. Elias must go to heauen in a whirlewinde: God will send Iacob an Angell to comfort him in his iourney, af-

2. Re, 2. 11
Gen. 32. 2

ter

ter all his trouble with Laban. and God will bring him home with abundance of increase at last.

7 God is faithfull, and will not suffer his to be tempted aboue that we are able, it is not said God will not suffer vs not to bee tempted at all, but not to be tempted aboue that we are able: tarry a little the Lordes leysure, deliuerance will come, peace will come, ioy will come. In the meane while to bee patient, in miserie, it makes miserie no miserie. 1. Cor. 10 13.

8 Should it so much grieue any in time of sickneſſe? Why Christ himselfe went not vppe to glory, but first hee suffered paine, as is shewed in another place more at large: Crux pendentis, Cathedra docentis, Christ vppon the Crosse, as a Doctor in his Chayre, reade to vs all a Lecture of patience, Hee was (sayth the Prophet Esay) vir

Esa.53,3. doiorum, **a man full of griefes,** & sciens infirmitatem, **and one that had good experience of our infirmities. Whatsoeuer wee**

1.Pe,5,10 **suffer, he patiently suffered more for vs sinners, and hath called vs to eternall glory, and after suffering a little, he will make vs perfect, cõfirm, strengthẽ and stablish vs, which will bee a happy refreshing after all.**

Aug. manu, 9 That I may (**sayeth Saint** Augustine) after this languishing life see Christ in glory, and bee partaker of so greate a good, what, though sickenesse weaken, labours oppresse, watchinges consume, cold benumme, heate enflame: Nay, though my whole life be spent in sighes and sorrowes, what is all to the rest that shall ensue in the life to come? Why doe we complaine of want, of rest, seeing wee haue vndertaken a iourney, wearisome and troublesome.

10 The Apostle Saint Paul counted these momentarie afflictions not worthy of the glory that shall bee shewed vnto vs. momentary, and therefore such whose continuance is not long. Wherefore seeing that after all these sorrowes, wee are going to so quiet a Hauen, wee may with patience endure a time, some fatherly corrections. Shall wee looke for a garlande, and neuer set foote to runne the race? Shall wee with Iobs wife bee content onely to receiue good at the handes of GOD, and no touch of trouble. *Rom 8, 18*

The people murmured in the wilderneſſe, and the Prophet sayes, they prouoked God. Dauid tooke it not well when the Ammonites ill entreated his Ambassadors: these afflictions are Gods Ambassadors, to repine or grudge against them is to entreat them *2. Sa. 10. 4*

euill, What should wee but accept all thankfully, and in peaceable manner depart this world: considering we are going to a place of rest, it may make this bitter cuppe haue a sweet taste, and stirre vp in vs a longing to be at our long home: for life is lent vs as a shippe to transport vs ouer to the port of rest: frō the cradle to the graue, we are vpon the stormie Sea tossing vp and downe.

¶ It is said of *Plato* a heathen man, that at the point of death, amidst all his paines hee gaue the Gods thankes, that he was borne a man, and not a beast: a Greeke and not a Barbarian, and so quietly left the world. It is a comfort to a man saith *Seneca*, to call to mind that so many before him haue suffered, and all that are to come shall suffer.

Sen. de consol.

Wouldest thou neuer die, then shouldest thou haue neuer been borne. It is saide onelie

wise

wise men die obediently, fooles eyther too grieuously or too willingly. Now is the time to call into exercise our patience our faith, our assured trust and confidence in God.

12 How shoulde the Christian man with all gratefull remembrance of Gods goodnesse towardes him, of blessinges receiued, of daungers preuented, now patiently bequeath his departing soule into the handes of God, quietly suffering his transitory trall,

13 Sorow may endure for a night, but ioy commeth in the morning. We patient, saith Saint Iames, Behold the husbandman waiteth for the precious fruites of the earth, vntill he receiue the former and the latter raine, shall the husbandman pacientlye waite for the fruites of the earth, and shall not we pacientlye tarry for the fruites of heauen. Iam 5.7.

Take the Prophets saith S-

Iames also for an example, if we will reioice as they now reioice, we must liue as they sometimes liued, and suffer as they suffered. If we are grieued in that wee suffer, as good, and better then our selues haue suffered before vs. Christ our Sauiour saith, If any wil follow me, *Tollat crucem suam*, Let him take vppe his crosse, *Ego meam, ille suam*, I haue taken vp mine, and he must take vp his.

14 If wee looke into the proceedinges of GOD with all his seruantes, wee shall see him chastening them for a time, and leauing them a little in the triall of their faith. The louing Mother doth sometimes leaue the Childe, goe aside, and seeing the infants moaning after her, then she runneth, and is wont to make the more of it. When GOD seemeth to withdraw a little his helpe from vs, it is onely to see whether wee will moane after him:

which

which when he perceyueth, wee doe, we are the more beloued of him, and withall our selues the sooner drawne by these meanes to the exercise of faith, obedience humilitie and patience vnto the ende of his pleasure and leysure,

15 When the waters of the floude came vpon the face of the earth, downe went stately turrets and Towres: but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes in a word, all the vanities of the world. But the Arke of the soule riseth as these waters rise and how too? Higher and higher, euen nearer and nearer towardes heauen, wherefore to endure the paines of sickneſſe patiently, is an example taken from all Gods children, who did possesse their soules in patience: and an approbation from

GOD himselfe: or as our Sauiour saide to Nathaniel: Ecce vere Israelita, Behold a true Israelite, as if a voyce from heauen did testifie of the patient man, Hic est filius meus dilectus, this is my beloued Sonne.

16 Now therefore we may not forget in time of neede so good a vertue as Patience is, for which God hath a double Crowne, the one for our contēt here, the other hereafter of all continuance, remembring euermore that of the Prophet, The bones which the Lorde hath broken shall reioyce, Christ our Sauiour saith, Possesse your soules with patience, hauing patience, liuing vnder the crosse, you shal liue peaceably.

The

The eighteenth Chapter.

How they are to bee comforted, who in times of ſickeneſſe ſeeme to be troubled in mind with a remembrance of their ſinnes, and feare of iudgement to come.

When the ſeruant of the man of God ſaw the Citie Dothan **to bee compaſſed about with a multitude of enemies, hee cries out to the Prophet ſaying,** Alas maiſter, what ſhall we doe? **The Prophet prayes that the eyes of his ſeruant might be opened, which petition graunted, then hee ſees the mountaine was full of horſes and Chariots and fire, in effect, that they were more who ſtood for them, than all the multitude** 2. Ke. 6. 15

that

that compaſſed them.

Now may the ſicke with the Apoſtles pray, Lord increaſe my faith. By which faith hee ſhall ſee that Chriſt with all his merits is for him, which is more, and of more efficacie then the whole power of darkneſſe, that can oppoſe it ſelfe againſt him.

The ſorrowfull ſinner at this time beſieged with a remẽbrance of the iuſtice of God, the ſeueritie of iudgement, the malice of the olde Serpent, all laying hoate batterie vnto his fainting and departing ſoule, the worlde forſaking him, his friendes departing from him, or at leaſt ſometimes weeping by him, cannot but with complaint ſay, What ſhall I doe, which way ſhall I turne? whereby wee ſee that perilous cogitations offer themſelues to a ſoule laden with ſinne, vntill the tempeſt bee blowne away, the cloudes of diſcomfort diſper-

ſed

sed, the ioyfull sunne of grace arise in his heart, the night of misery passed the morning of consolation shew it selfe.

Are wee vpon our departure out of this our Egypt? let vs sprinckle our hearts with the bloud of the Lambe, and the destroyer shall not enter, nor haue power to hurt. Let vs call to minde the loue of God in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: if hee gaue vs his owne Sonne, how shall hee not giue vs all thinges with him? and therefore mercie in time of neede. What heart is able to conceiue the diuine prouidence from the beginning had ouer man. Ro. 8, 32.

2 One bringeth in the three persons in Trinitie, after this manner, consulting of his good. God the Father saieth, let vs create man, but being created, will he not fall away?

God

God the Sonne aunſwereth, though hee fall aſway, I will redeeme him: but being redeemed, will hee walke worthy of his calling. God the holy ghoſt replyeth, I will conſerue him, I will ſanctifie him.

But amiddeſt all aſſaultes the bleſſed obiect of Chriſtes merits is alone able to reuiue the fainting Sinner, and make him argue his right againſt Sathan: as thus, Where is thy force thou roaring Lyon, hath not Chriſt weakned it? Wilt thou know my ſtrength or might, wherein I ouercome? It is the bloud of the Lambe.

Apo. 12. 11

3. Thus when like Dauid wee come to fight with Goliah, wee caſt away Saules armour, all truſt and confidence in our ſelues, and onely ſet forward in the name of the God of Iſrael. Doth the lawe endite vs of tranſgreſſion? wee make our appeale to the Court of conſcience,

science, nay, wee haue a Supersedeas to stay that course, and we appeale to the throne of Grace: a lege timoris ad legem amoris, from the lawe of Feare to the lawe of Loue, as Saint Austen speaketh.

Doth the aduersary bring forth our debt bill? Our answere is, the obligation is cancelled, the booke crossed, and the whole debt fully discharged. Christ hath passed his word for vs, nay he hath paid all that was due to vs to the vttermost farthing: now we can shew our generall acquittance vnder hand and seale, giuen vs by him, with whom it is as proper to shew pittie, as mercy, to help misery This is my beloued son, in whom I am well pleased: here is the creditors own word, his own hand writing vnder seale, it is a voyce from heauen too, and therefore sufficient to comfort sinners on earth in all their distresses: A quietus est, very

Gal. 3. 13.

Mat. 3. 17.

good

good in law.

Doe the sinnes and offences of our youth now dismay vs? If wee acknowledge our sinnes, 1, Ioh, 1, 9, saith Saint Iohn, God is faithfull, and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. Yea, but doe a multitude of sinnes environ vs: and wee see our selues great sinners? why Christ appeared first after his Mat. 7, 24 resurrection to Mary Magdalene, to shewe that he brought comfort to the greatest sinners of all.

The house builded vpon the rocke was not moued when the stormes came, and the winde blew. Christ is a most sure rocke, let vs as wise builders lay the foundation of our faith vppon this rocke: an other 1, Cor, 10. foundation can no man lay. he is called a rocke, that rock was Christ.

1, Ti, 1. 15 This is a true saying saith the Apostle: That Christ came

into

into the world to saue sinners, whereof I am the chiefe: as if S. Paul put himselfe in the number, as euery one should, & say, whereof I am one, nay the chiefe.

4 And here we may call to mind that bottomlesse depth of Gods mercie, who will bee called in the Gospel by the name of a father, to intimate vnto vs his loue, and to encourage vs to come vnto him in time of neede, whose goodnes is diffusiue and communicable vnto others: whose bountie is delighted in nothing more then doing good. And is wont rather to giue great then small thinges. God is not such a one as Adam woulde him to be, from whom when he had sinned, hee should flie or hide himselfe for feare: but God is such a one, to whome Adam & all that haue sinned, may haue accesse with hope and loue.

5 The seruants of Benadab, in the first of the Kings, and the 20 when they saw and consi-

dered

dered well their distressed case, beganne to aduise their Maister Benadab after this manner: We
1. *Re.* 20. 2 heare that the kings of Israel are mercifull, wherefore let vs cloath our selues in sackcloth that so wee may goe and find fauour in their sight. If this mercifulnes were a thing proper vnto the Kings of Israel, what may we looke for at the hands of the God of Israell, before whome they that humble themselues, shall questionlesse find grace. Scio quia clemens es & multæ miserationis, Ionas saith, I knew thou wouldest shewe mercy, that thou wert full of pity

My sinne is greater; no Caine, thou errest, God his mercie is farre greater, couldest thou aske mercie. Men cannot bee more sinfull then God is mercifull if with penitent harts they will but call vpon him.

6 But come we to Christ the fountaine of all mercie,

there

there shall wee find God in his mediation, greate without quantitie, and good without qualitie, as Saint Austen speaketh.

To this effect, the storie of Themistocles is not vnfitly applyed, who hauing offended Philip King of Macedone takes vp his young Sonne Alexander in his armes, and so comes to aske mercy, if not for his own sake, yet for his Sonnes sake, whom he did present vnto him. Wee come to craue pardon for our sinnes, and beseech the God of mercy, who will heare vs in time of need, if not for our owne sake, yet he will heare vs all for Jesus sake.

7 Christ in the Gospell was called of the Pharisies by way of reproach, a friend of Publicans and sinners, and so was he in truth and veritie. Neuer was there such a friend to poore sinners, and such Publicans, as hee was who straike his

breast

breast and sayd, God bee mercifull vnto me a sinner.

8 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner: the ioy of the Angels of heauen ouer our repentance may much comfort vs to call for grace, the Pharisies murmured when the Angels reioyed; the wandring sonne had consumed his fathers substance, but yet returned sorrowfull to acknowledge himselfe, the father saith not, whence commest thou, or where is now all thy patrimonie? But bring hither the new garment, kill the fat calfe, let vs reioyce, my sonne was dead, and is aliue. Here was a welcome home that might amaze him.

Though we sometimes lose the nature of children, yet God doth neuer lose the name, nay the nature of a father, a name of priuiledge to his children, we cry Abba father, a name of care and prouidence, your heauēly father

Gal. 6. 4.

careth

careth for you, a name of loue. If you giue your children good things, how much more shall your father in heauen giue you, if you aske them of him. And not onely a father but our father, and that which is more a father in heauen, that howsoeuer wee are distressed in earth, the comfort is, we haue a father in heauen. Which should wound our hearts, and kindle our affections in all distresses with comfort to call vpon him. *Mat. 6. 32 Lu 11. 13.*

9 It may be said also in this case as before it was said of the affection of a mother: There is none knowes the loue of a father, but a father, nor any the loue of God, but God himselfe. Who is loue.

The Publican who smote his breast for sorrow of his sins, hee stood a far off & would not come neare vnto God, well, God in mercy came nere vnto him: was he not more accepted thē ỹ Pharisie the text saith, he went home

more righteous.

10 That thou mightest be blessed O man, first God created thee: that thou mightst be recouered when thou wert lost, then he redeemed thee. To be deliuered, is properly the state of the innocent: but to bee redeemed is their condition for whom a price must be paid, and therefore haue offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price payed for thy ransome, which price was his dearest bloud.

11 When Christ wept, and shed some few teares for Lazarus, the Iewes reasoned, and sayd see how he loued him but when Christ shed his owne bloud for vs, and that in great abundance too, O see how hee loued vs. O loue without example, hee was crowned with thornes, that wee might bee crowned with glorie.

If hee bought vs with so

great

great a price, will hee refuse his owne penniworth: If he sought vs flying from him, shall he not much more receiue vs when we come vnto him? Can a mother, sayth the Prophet Esay, forget the child of her wombe, yea though she doe, yet will not God forget his people, When my father and mother forsooke me (saith Dauid) the Lord tooke me vp. We haue a good Samaritan that when the Priest and the Leuite left vs wounded, to wit, the ceremoniall & iudiciall Law passed by vs. hee bound vp our wounds, and payed for our curing, that we might be recouered vnto euerlasting health.

Esa. 49. 4.

Psa. 27. 12.

Luk. 10. 34.

Hath not Christ sayd vnto our nature as vnto Lazarus, when it lay and still had layen in the graue-clothes of sin: come foorth mankind, come forth and liue. Our Ioseph is gone before to prouide for his brethren. was there euer such loue? Looke

how wide the East is from the West, so farre hath hee set our
Ex. 14.20 sinnes from vs: May, like as the pillar of cloud was set betweene the hoast and their enemies, and the tents of the people of Israel, that no harme might befall them: so hath hee set his prouidence betweene vs
Ps. 103.1. and all casualties, that no hurt should oppresse vs. Praise the Lord O my soule, and all that is within me praise his holy name, praise the Lord O my soule, and forget not all his benefites.

12 We should be suters vnto Christ, and least our manifold sinnes might make vs bashfull, hee calleth vs vnto
Mat. 11. 28. him, saying: Venite omnes qui laboratis & oneratis estis, & ego reficiam vos, Come vnto me all that are wearie, and heauie loden, and I will refresh you, not loden as onely sinfull, but wearie, as desirous to bee deliuered from sinne. Came he to call sinners to repent, and shall

he

he not shew mercy to the penitent? Did all the poore Creatures come vnto the Arke, to saue themselues? Did the Angels carrie Lot out of Sodome? and shall wee not come vnto him, who cals vs so louingly, and meanes no other but to bring vs vnto his euerlasting kingdome?

13 Wherefore let neither the multitude of our sinnes, the terrour of the law, nor the feare of Gods iustice discourage vs in time of distresse. Christ hath put them all to flight, as Dauid did the Philistimes by killing the killing letter of the Law. 1. Cor. 3. 6.

No sooner was our Ionas cast into the sea, but the tempest ceased: no sooner was the Paschall Lambe slaine, but the Israelites were deliuered: no sooner was the high Priest dead, but all banished men returne home into their country. What was this but a Num. 35. 25.

figure of Christ, by whose death we haue all a returne into our countrey? who would not cast his burthen vppon him that doth desire to giue ease? As I liue sayth the Lord, I would not the death of a sinner. God would haue the sinner to die, but the sinner to liue. His creatures haue nourished vs: his prouidence hath euer preserued vs: his mercie hath caried vs all along from our verie cradles vntill this day, his watchfull eye hath deliuered vs from so many daungers both of bodie and soule.

14 Haue we had such, and so many experiments of loue, and should wee nowe doubt therof? Is the Iudge become our aduocate, and shall wee feare to goe forwards towards the throne of grace? Apo. 22. 17. The Spirit and Bride say, Come: and let him that is a thirst come, and let whosoeuer will drinke of the water of life freely. Who

shall

shall lay any thing to the charge of Gods chosen? who shall condemne? Christ at the right hand of God maketh request for vs. Ro. 8, 33.

The nineteenth Chapter.

How the sicke in the agonie of death, may bee prepared towards his end.

ALL our life long haue wee liued in a departure and farewel from the world, since our very first entrance wee were euer drawing towards our ende. Now when our pilgrimage is almost ouer. when wee approach towards the period of our course, what else remaineth but a heartie commending of our selues to

God, and a comfortable expectation of a better life to come, when weakneſſe of humane nature doth not afford abilitie to manifeſt our ſoules affections. God ſhall accept at our hands the ſending vp of our ſighes and deſires to Heauen. *Ex.14,15*

In theſe laſt extremities incident vnto the ſtate of man, we may flie vnto prayer, as vnto a Cittie of refuge, which prayer ſayth Thomas Aquinas, is interpres deſiderii, the interpreter of our deſire, and Deſiderium eſt actus charitatis. God ſayd vnto Moſes, why haſt thou cried vnto mee for this people? and yet wee finde that Moſes ſpake neuer a word, to ſhew, that hee heard the ſecret ſupplication of Moſes heart, Out of the deepes, ſayth the Prophet Dauid, haue I called vnto thee O Lord, out of the deepes not as out of one deepe, but deepes, out of the *Tho. Aqu. 2.20. queſt. 83. Art. 9.*

greateſt

greatest sorrowes both of body and minde haue I called vnto thee. In another place, one deepe, sayth hee, calleth vpon another, What is that there is a depth of mans misery now at the gates of death, and there is a depth of Gods mercie, which is readie to heare and helpe all that calles vppon him, now miserie calleth vpon mercy.

2 Ionas prayed in the belly of the Whale, when hee thought vpon God: Susanna in her distresse, when she lifted vp her eyes to heauen. Haue not I remembred thee, sayth Dauid, vppon my bed, and thought vppon thee when I was waking? and in another place, O Lord, my heart is readie, my heart is readie. As if his trust was, that God would accept the readinesse of his heart.

Ionas 2.2
Susan 3.5
Ps.6.3.7
Psa.108.1

3 Now is the time that Timothy, a good souldier should

1. Tim. 4. fight by Saint Paules good example a good fight, Keepe the faith, and so finish his course for why? after all there is a Crowne of glory.

4 This is the last Scene of all the Comedie when a little brunt is once past, troubles cease, but ioyes neuer cease, And therefore a good remembrance of the ioyes to come, may now tell vs, that wee are going from the darkenesse of this world to the land of the liuing, where is no night, no neede of the candle, nor the light of the Sunne, for God giueth them light, and they shall raigne for euermore. Epiph. Ep. 32. 33. Hold thy peace Babylon (sayeth Epiphanius) and bee mute, O Sodome, because (that Article) I beleeue life euerlasting, is cleare, and consequently, bringeth comfort to Gods children departing.

5 But let vs harken to

Christ

Christ himselfe, I am the re-surrection and the life, (saieth the Lorde) whosoeuer beleeueth in mee, yea though hee were dead, yet shall hee liue, and whosoeuer liueth, and beleeueth in mee, shall not die for euer. O ioye of ioyes: wee lay vs downe to sleepe, and wee rest, and GOD it is that makes vs dwell in euerlasting safetie. Ioe. 11. 25

6 And here wee may not omit to call to minde the manner how Gods seruants of old haue shut vp the day of their mortalitie.

As first that of Moses, who after hee beheld the land of promise, perceiuing his life was not long, blessed GOD for all his benefites, blesseth the people, and so dieth. That of Iosuah, who exhorteth Israell to feare GOD, to stand stedfastly in all his ordinances, and so mildly Deu. 33 1. Deu. 34 5 Ios. 23. 11.

goeth the way of all the world. That of Dauid, who drawing towardes his ende, a little before his death enioyneth Salomon his sonne to walke in the wayes of God, that so hee might prosper in whatsoeuer he toke in hand. That of Tobie, when as hee lay a dying, called his Sonne and his sonnes sonnes, exhorting them by a fatherly authoritie to be mercifull and iust, that it might goe well with them: That of Saint Stephen, who praying for his persecutours, and calling vpon the name of Jesus, fell asleepe. That of Iacob, Salutare tuum expectabo Domine, O Lord I will waite for thy saluation, when hee departed with blessing his posteritie. That of Serapion, a good and faithfull olde man, (sayth Eusebius) who after receiuing the holie Eucharist, that ioyfull perfection for our passage, most meekely depar-

Ioſ. 24. 29

1. Reg. 2. 2

Tob. 13. 8

Act 7. 60.

Ge. 49. 18.

Euſ. Hiſt. lib. 5. cha. 45.

ted

ted this life to liue eternally. And thus haue the godly tooke their farewell of the world.

7 As for thinges sublunary, they leaue vs, and we them, the soule onely remaineth to bee commended vnto God. Now may we crie, helpe Lord, for besides thee wee haue no helpe: it is not the peeces of our owne deserts, that can make such a garment, as can couer our sins; it is the scarlet robe that tooke a deepe purple dye in the passion of the Sonne of GOD himselfe, that must now stand vs in stead.

If when thou art going a iourney, thou wouldest bee glad to commit thy temporall goods to such a friend, by whome thou maist be sure they shall bee well and safely kept; how much more may the Christian man comfort himselfe in committing his soule to the custodie of Jesus Christ his Sauiour,

who

who will keepe it sure and safe for euer.

8 Reuben said of Beniamen, when Iacob was loath to let him goe: Deliuer him vnto mee, & I will bring him safely home. So of Christ it may bee more rightly said: Commend thy departing soule vnto him, and hee will bring it vnto her long and blessed home safe and sound, which is the kingdome of heauen.

Ge 42, 37.

The twentieth Chapter.

In what manner the ſicke ſhould be directed by thoſe to whom this waightie buſines dooth ſpecially appertaine.

Amongſt men thoſe whome God hath ſet aparte to helpe diſtreſſed conſciences, and to whom he hath giuen power and commaundement to pronounce abſolution and remiſſion of ſins in his mercy, to bleſſe in his name, to teach his people, and to do them good in times of neede: partly by matter of exhortation, and partly alſo by offering vp in their behalfe deuoute prayers towardes the throne of grace (for it is the part of Chriſtians in generall to exhort to do good one to another, while we continue *Nu. 6. 23*

nue together) and much more it is a thing appertaining to them vnto whom it hath pleased God to cõmit a fatherly care of soules, in the visitation of the sicke, so high a worke of mercy, they are occasions, if ever to enter most seriously into the exercise of both

2 That care may be thought to be of greatest importance, which is imployed in helping them who are now least able to help themselues, and had never more need God knowes, of ghostly directiõ.

3 There is nothing which the sicke in these extremities, doe more desire against the naturall terrors of death and many troubles of conscience, which at this time are woont to assault them most. It is therefore greatly to bee wished, that like as the serpent, that old enemie of mankind, a man slayer, yea soule slayer from the beginning, who the shorter his time is, the fiercer his wrath is, and chiefly entendeth ruine vnto the hoale, as

the

the last parte of mans life is at this time busie: so those, who in louing feede, and in feeding loue Christ his lambes, should now bee most carefull to keepe them from this deuouring Lion, and endeuour to present them sound in faith, ioyfull in hope, rooted in charitie, vnto the great Bishoppe and shephearde of their soules.

Ap.12. 11
Ioh.21.15
1.Pe.2.25
11Pe,5,8.

4 Notwithstanding, that the good grace of that Spirite, which directeth our highest proceedinges, can better direct a discreet and sober Agent in this case, then all formes of direction whatsoeuer: yet as in other duties, so in this, some aduertisementes may be obserued by those, who are content also to heare the aduise of others.

5 First therefore, death beeing that which all men suffer, (but not all after one sorte) care ought to be had answerable vnto the disposition of the dying: Tediousnesse of discourse may

soone

soone wearie the weake partie: few wordes, and those sometimes inpirate well ordered, are woont for the most part to auaile most. Impertinent speeches are very vnfitte. the presence oftentimes of those, who haue beene associate in folly, yea sometimes the presence of those who are neerest in alliance, removed, is thought by graue iudgement to bee the fittest opportunity for the giuing of Soule Counsell, bearing a simple and honest intent to doe good.

Chrys. hō. in Secund Math.

9 A premiditated exhortation, after information taken of the disposition of the sick, is very behouefull: this loose and sleight huding vppe of diuine matters, and sometimes of Gods mysteries themselues, doth often bring in contempte the high Wisedome of holie Scripture, which but with all reuerence, watchfulnesse, and prayer, none should presume to

search

search and open,

This disposing them of the sicke vnto a Christian end being a worke of such moment, they may proceed, to whome it shall appertain in this, or the like manner.

And first,

Care is taken that the sicke

1 How make a most sincere and humble confession of all his sinnes.

2 That he be content with all his heart, eyther to liue or die as it shall seeme good to GOD his diuine pleasure.

3 That he be resolued to make a hearty reconciliation with the world, desiring forgiuenesse, and forgiuing all offences what soeuer amongst men.

4 That hee take in good parte this, visitation sent

vnto

vnto him, to prepare him to die leasurably Gods seruant.

5 That hee wholy commend him to GOD his mercy in the onely meditation of Christ Iesus his Sauiour.

Secondly.

Let care bee had that the sicke may bee moued to call to minde.

1 That all of what estate or condition soeuer, must departe this transitorie worlde.

2 That Gods Children throughout the volume of holy Scripture, and examples of auncient writers haue willingly yeelded themselues at the time of their visitation.

That Christ himselfe went not vp into glory, but first hee passed through death.

3 That the death of the seruants of GOD is pre-

cious

cions in his sight. and that they rest from theyr labours.

These demaundes may bee propoſed to the ſicke.

1 Whether hee acknowledge the faith of the holy Trinity, with the articles of the Creede, and in this faith be reſolued to liue & die.

2 whether he be ſorrie for his ſinnes, and aske God forgiueneſſe, with a penitent heart in the merits of Chriſt Jeſus.

To which confeſſion of faith, GOD ſendeth him this meſſage, Go in peace.

The ſicke ſhould bee willed to remember.

1 That Chriſt came not to call the righteous. but ſinners to repentance: hee is a ſinner, therefore him.

That he was the very Lambe of God, that came to take away the offences of the world: Hee hath many offences. therefore

to

to take away his.

3 That he is a refuge for all them that bee wearie, and heauy laden: Hee is wearie, therefore a refuge to him.

4 That hee is our righteousnesse, and neare to all that call vpon him: he calleth, therefore neare vnto him.

5 That if he liue, he liueth vnto the Lord, and if hee die, hee dyeth vnto the Lord: whether he liue or die, he is the Lords.

Let him also say with

1 The Prophet Dauid, Lord remember thy seruant in all his troubles.

2 The Publican, God be merciful vnto me a sinner,

3 The woman of Canaan, Iesus thou sonne of Dauid haue pitty on me.

4 Iob, I know that my redeemer liueth, and that I shall rise againe, and see

God

God not with other, but with the ſelfe ſame eyes.

5 **Saint** Stephen: Lorde Ieſus receiue my ſpirite, **and to ſay**: I am that wounded man, bleſſed Samaritan, heale **mee**: I am that wandring childe, that is not worthy to bee called thy ſon: father, make **mee** thy meaneſt ſeruaunt, I am the loſt ſheepe? O ſeek and ſaue me: bring mee home Lord vnto the heauenly folde.

6 **To mention the wordes of Chriſt vpon the Croſſe** Father into thy handes I commit my ſpirit.

He may be required to ſay, Ieſus giue me

1 **Patience in my trouble.**
2 **Comfort in my afflictiõs**
3 **Strength in thy mercies.**
4 **Deliuerance at thy plea ſure** Ieſus be my Ieſus.

1 **Not able to pronounce them himſelfe, let the ar**

ticles

ticles of the Creede be recited in his presence by some other: I beleeue in God, &c.

2 Distempered (as the best may bee) in burning feauers, and otherwise choller, shooting vp into the braine, and the malignant humour meeting with the vitall powers, which may cause raving, let him in few wordes be moued to remember God, and the assembly may softly pray by him.

If the sicke be

3 Troubled with strange visions, as good men haue beene, beseech him in the name of GOD, to call to minde the abounDant loue of Iesus Christ crucified.

4 Seeme to be tormented in conscience by reason of his former sinnes, lay before him the abounDant loue of our Lorde Iesus

and

and that where ſinnes do abound, mercy doth ſuperabound: and yet Chriſt lookes for repentant ſinners to come vnto him,

5 Penſiue and ſorrowfull mention the ioyes of heauen, whether hee ſhall goe by Gods grace, and the troubles of this ſinfull worlde, which hee hath often felt, and may now very thankfully leaue.

Reade by the ſicke.

The hiſtory of the paſſion Luk.22.23. Chapters.

The nine and twentieth Pſalme, Vnto thee O Lord.

The 24 Pſalme, like as the Hart deſireth the water ſtreames, &c.

The 51 Pſalme, Miſerere mei Deus.

The 142. Pſal. Heare my prayer O Lord.

The 14 Chapter of S. Iohns Gospell.
The 7. Chapter of the Apocalips.
The 15. Cha. of the first Epistle to the Corinthians,

If the sicke be painefully grieued or strangely visited.

1 Let not any censure him, as Iobs frindes, who thought Iob an hypocrite, because of his afflictions.

Iob. 20, 25
Iob. 22, 6.

2 Or as those that tolde our Sauiour of the Galileans, who iudged them greater sinners thē the rest, because the tower of Siloah fell vpon them.

Lu. 13. 4

3 Or as the Barbarians who deemed S. Paul an euil man, because the viper claue vnto him.

Act. 28, 3.

4 Let none be glad when his enemy falleth, lest the Lord see it, and it displease him.

Pr. 24, 17

Let euery one remember that of Ioseph, am I not also vnder the hand of God.

Gen. 50, 19. 5.

That

That of the Apostle in the twelfth to the Romaines, Weep with them that weepe. *Rom.* 12. 15. 6.

That of the Wiseman: Bee not slow to visite the sicke. *Eccl.* 7. 35 7.

That of S. Iames: Pray one for another. *Iam* 5. 16

A forme of leauing the sicke to Gods protection.

THe Lord heare thee in the day of trouble, the name of the God of Iacob defend thee, send thee help from his sanctuarie, & strengthen thee out of Sion, grant thee thy harts desire, and fulfill all thy mind, some put their trust in horses, and some in chariots, but wee will remember the name of the Lord. Saue Lord and heare vs O King of heauen, when we call vpon thee. **Iesus the sonne of the liuing God put his passion betweene thy sins & iudgement to come.** *Ps.* 20. 1. 2

A Forme of Confeſſion to bee vſed of the ſicke by himſelfe.

Acknowledge vnto Almighty God, my great and grieuous offences done in all my life.

I haue ſinned in pride of heart, not thanking the giuer of all good for his gifts.

I haue ſinned in pride of cloathing, in pride of ſtrength, of beauty, of eloquence, of riches, whereof I crie God mercy.

I haue ſinned in enuie, hearing any prayſed, or better beloued then my ſelfe, whereof I cry God mercy.

I haue ſinned in wrath and ſeeking reuenge, being moued vpon euery light occaſion, wher of I cry God mercy.

I haue ſinned in ſloth by heauines of minde, in idle thoughtes and imaginations, I haue neg-

lected

lected prayer and meditation, wherof I crie God mercy.

I haue sinned in couetousnes by vnlawfull desire of riches and worldly wealth, I pitied not the state of the miserable, whereof I crie GOD mercy.

I haue sinned in vnsatiable eating and drinking, by often excesse, whereof I crie GOD mercy.

I haue sinned by vncleannes of life, vnchaste thoughtes & the like, whereof I crie God mercy.

I haue not giuen counsell to them that had need, taught the ignorant, forgiuen them that offended me, wherof I cry God mercy.

I haue sinned in breaking the ten commaundements, I haue not loued God aboue all. I haue not sincerely worshipped him. I haue not honoured his sacred name, but vsed the same in oathes, I haue not sanctified his Sabbaothes, I haue not

done due reuerence to my parents and gouernours, I haue borne deadly hatred, I haue liued vnchastly, I haue taken my neighbours goods, I haue depraued his good name. I haue coueted that which was contrary to the lawes of God for all these I crie God mercy.

I haue not vsed the gifts of the holy Ghost, to the honor of God, the gift of vnderstanding, the gift of counsell. the gift of science, the gift of strength, the gift of knowledge, the gift of dread, wherof I cry God mercy.

For all these. or any other knowen or vnknowne, that euer I did since I was borne to this day, I aske God mercy with a penitent heart, beseeching him to free me from my ghostly enemie, and to pardon me all in the merites of his sonne Christ Iesus, my onely Sauiour & Redeemer in whose name I pray as hee hath taught vs. Our Father &c.

A forme of prayer to bee vsed by the sicke.

Lord Iesus, who art the resurrection and the life, in whom whosoeuer beleeueth, shall liue though he die. I neither desire the continuance of this mortality or a more speedy deliuerance but onely commende my selfe wholy to thy will: Deale with me most mercifull Sauiour, according to the riches of thy goodnesse. through thee haue I beene holpen. euer since I was borne: thou art hee that tooke me out of my mothers wombe, and hast preserued me to this houre? it grieueth mee that I haue so often offended thy goodnesse, and I am grieued that I grieue no more. Lord as an humble sutor I appeale vnto thy throne of mercy, and there begge at thy handes re-

mission of all my sinnes, in the merites of thy bitter passion. I offer vnto thee a penitent heart for the time past, and promise of amendment, if it shall please thy diuine wisedome to continue on this my pilgrimage for the time to come: I referre my selfe wholy to thy heauenlie will, in hope of a better resurrection, in thy eternall & euerlasting kingdome. through Iesus Christ our Lord, Amen.

A Prayer against the feare of death.

O Lorde, Father of mercy, and God of all consolation, heare mee thy distressed Creature: the feare of death is falle vpon me, I fear, I faint, I faile, Lord be thou my helper. I finde that death is dreadfull to nature: shielde mee vnder the shadow of thy winges strengthen

my

my weakeneſſe by thy power, my wauering by thy promiſes. which art wont to heare and helpe them that call vpon thee in the day of trouble: the day of trouble and heauines is come vpon me: to thee I call, in thee I truſt, though fraile fleſh begin to ſhrinke, yet graunt moſt mercifull Lord, that faith in thy moſt bleſſed paſſion neuer decay in me, that hope neuer languiſh, but that the comfortable expectation of a betttr life to come, may reuiue and raiſe vp my penſiue ſoule, when ſtrength faileth me, and the light of mine eyes is gone, Grant Lord that my heart may call vpon thee, and ſay, Lord Jeſus receiue my ſpirit, which liueſt and raigneſt with the Father and the holy Ghoſt, one God world without ende Amen.

CHAP. XXI

Wherein is laid downe the manner of commending the ſicke into the handes of God, at the houre of death.

GOD the Father, who hath created thee, God the ſon who hath redeemed thee, God the holy Ghoſt who hath infuſed his grace into thee aſſiſt thee in all thy trials, and lead thee the way into everlaſting peace.

Anſwere. Amen

Chriſt that dyed for thee, keepe thee from all euill.

Anſwere Amen.

Chriſt that redeemed thee, ſtrengthen thee in all temptations.

Anſwere. Amen.

Chriſt that loued thee ſo

dearely

dearely, haue mercy vpon thee.
Answere Amen,

Christ Jesus that rose from the dead the third day, raise thee body and soule in the resurrection of the iust
Answer Amen.

Christ that sitteth at the right hand of God in heauen, bring thee vnto euerlasting ioy.
Answere men.

God the Father preserue & keepe thee: God the son assist & strengthen thee The blessed spirite of the Lord God the holy Ghost be with thee: The holy Trinity aide thee in life and death.
Answere Amen

God graunt thy place may be in Abrahams bosome. Amen

God graunt thou maiest beholde thy blessed Sauiour in the state of glory. Amen

God graunt thy death may be precious in his sight, in whome thou art to rest for euer.
Answere Amen,

A briefe forme of Prayer,

MOst mercifull father, we commend vnto thee this thy seruant, the worke of thine own hãds we commend vnto thee his soule in the merites of Christ Iesus his redeemer. Accept O Lorde, thine owne creature: forgiue wee beseech thee, whatsoeuer hath bin committed by humane frailty, and commaund thy Angels to conduct him to the land of euerlasting peace.

Answere Amen.

Preserue O Lorde the soule of thy seruant, as thou diddest Noah in the flood.

Answer Amen.

Preserue O Lord. the soule of thy seruant, as thou diddest Lot from the fire of Sodome.

Answer, Amen.

Preserue O Lord the soule

of

of thy seruant, as thou diddest Iob in all his aduersities.

Answere Amen.

Preserue O Lorde the soule of thy seruant, as thou diddest the Israelites from the power of Pharaoh, and the oppression of Egypt.

Answer. Amen.

Preserue O Lord, the soule of thy seruant from the malice of Sathan as thou diddest Dauid from all his enemies.

Answere. Amen.

Preserue O Lorde, the soule of thy seruant, as thou diddest Daniel from the mouth of the Lyons.

Answere Amen

Preserue O Lorde the soule of thy seruant. as thou diddest the three children from the fiery flames.

Answere Amen.

Preserue O Lord, the soule of thy seruant, as thou diddest Elias from the false Prophetes, that sought his ouerthrow.

Answere

Answer. Amen

Preserue O Lord the soule of thy seruant, and deliuer him as thou diddest thy Apostles Paul and Barnabas out of prison at midnight.

Answere Amen.

From that rufull darkenesse,
Deliuer him O Lord.

From the paines of hell.
Deliuer him O Lord,

From euerlasting malediction
Deliuer him O Lord.

By thy nativity.
O Lord deliuer him.

By thy fasting and prayer:
O Lord deliuer him:

By thy hunger and thirst:
O Lord deliuer him.

By thy crosse and passion,
O Lord deliuer him.

By thy descension into hell:
O Lord deliuer him.

By thy resurrection from the dead the third day:

O Lord deliuer him.

By thy ascension into heauen.

O Lord deliuer him,

By thy sitting at the right hand of the Father in glory.

O Lord deliuer him.

Amen.

Into thy mercifull hands O heauenly Father, we commend the soule of thy seruant nowe departing: acknowledge wee beseech thee, a sheepe of thine owne fold, a lambe of thy owne flocke. Receiue him into the armes of thy mercy, knowing the thing cannot perish which is committed to thy charge, O most mercifull Iesu receiue we beseech thee, his spirit in peace. Amen.

The blessing of the sicke, when he is now giuing vp the Ghost.

Iesus Christ absolue thee from all thy sinnes.

Answ. Amen.

Iesus Christ remit all ỹ euill

which

which thou haſt committed by thy hearing, by thy ſeeing by thy touching, by thy taſting, howſoeuer.

Anſwere. Amen

Jeſus Chriſt that died for thee put out all thy offences.

Anſw. Amen

Jeſus Chriſt that calleth thee, receiue thee into his heauenly kingdome.

Anſw. Amen

The Lord bleſſe thee, and keepe thee. The Lord make his face to ſhine vpon thee. The Lord lift vp his countenance ouer thee, and giue thee a ioyful reſurrection to life euerlaſting

Anſw. Amen

Depart O Chriſtian ſoule, in the name of God the Father who created thee, of God the Sonne, who redeemed thee: of God the holy Ghoſt, who ſanctified thee; one liuing and immortall God, to whom be glory for euer and euer. Amen.

A prayer to bee vſed by the aſ-ſembly at the time of the chri-ſtian mans departure.

Let vs pray.

Almightie and e-uerlaſting God, ſeeing it hath pleaſed thee to take this thy ſer-uant out of the miſeries of a ſinnefull worlde vnto thy heauenly Kingdome: (Lord) thy name be bleſſed now and euermore make vs wee be-ſeech thee, that yet remaine, mindfull of our mortality, that wee may walke before thee in righteouſneſſe and holineſſe all the dayes of our life; and when the time of our departure ſhall come, wee may reſt in thee, as our hope is, this thy ſeruant doth that we with him, and all other departed in the faith of thy holy name, may reioyce to-gether

gether in thy eternall and euerlasting kingdome, through Iesus Christ our Lorde Amen.

The two and twentie Chapter.

An exhortation to comfort all those who lament and mourne for the departure of others.

O vse mourning for the dead, decencie amongest men: and Christianitie doth allow as muche: examples of holy scriptures doe approue the same. What more seemely then the performance of a duty, wherby we giue testimony of naturall affection, in this solemne departure each from other? God hath neither made vs stocke nor stones nor giuen vs hearts

which

which should haue no feeling, when occasions are offered, or times beseeming require sorrowfull affections.

2 On the contrary, what more vncomely, then to vse mirth in the house of mourning. A very heathenish maner was it thought to bee, by the decree of an ancient councell to sport at these motiues to mourning. *Concil Arel. 3. sub. Leo. 1.*

3 For examples in holy Scripture, we find that Abraham mourned for Sarah his wife: all Israell for Samuel their Prophet: the people in the wildernesse for Aaron their high Priest: the inhabitants of Bethulia for Iudith that honorable widdow: the Machabees for Iudas their noble Captaine: Martha and Mary for Lazarus their brother: the women of Iewrie for their tender children those young infants: the twelue Patriarkes for Iacob their aged father: Dauid for Ionathan, his trusty and faithfull

Gen. 23. 2. 1. Sa. 25. 1. Nu. 20. 29. Iu. 6. 24. Mac. 9. 20. 21. Ioa. 11. 31. Mat. 2. 18. Ge. 50. 14. 2. Sa. 1. 17.

friend May Christ himselfe sayth Saint Ierome went not to his Sepulchre without weeping eyes.

Neither hath this mourning beene a light passion onely. Great was the lamentation that Iacob made at the supposed death of his sonne Ioseph, when hee sayd: I will goe vnto the graue to my sonne sorrowing. Great was the lamentation that Dauid made, when newes was brought him of Absolons ende: O Absolon, Absolon, my sonne Absolon, I would to God I had died for thee, It was no doubt a sorrow to his heart. Great was the lamentation which the widdowes made for Dorcas, so good a woman, full of good workes and almes, when they considered her goodnesse and bountie towardes them. And thus wee see the laudable custome, & practise in mourning for the dead.

Ge, 50,14

2.Sa.1.17

Ac. 9.39.

4 When the Apostle forbad the Thessalonians to sorrowe, he did not absolutely forbid all sorrowing, but sorrowing after the maner of the Gentiles. So Saint Austen, Contristamur, sed non sicut cæteri indeed wee are sorrowfull, but not as others without hope. Non culpamus affectum (saith S. Bernard) sed excessum. Wee blame not the affection it selfe, but the excesse or want of moderation. Wee may not onely vse moderate sorrowe in the departure of others, but euen in the departure of the godly and well disposed themselues.

1. Thes. 4. 13.

Aug. de Verb. Apo. Serm. 32. Bern. in Cant. Ser. 26.

Now as good men often are, and in regard of their great misse in the world, where they had beene many waies helpefull vnto others, may be mourned for of many, which is a testimony of their neede, who haue left but fewe such behind, their liues were not hurtfull vnto others, and their death is not desired of

any,

any, but lamented of most.) So is it a signe of some ill dealing amongst men when the poore and distressed let them goe away without any lamentation at all.

Ier, 22, 15 It was said by the Prophet Jeremie, to Iehoiakin, So long as thy Father did helpe the oppressed, did he not prosper? And after hee addeth this, as a great punishment to bee layde vpon him well, thou shalt die in griefe of minde, and there shall bee none to make lamentation for thee.

5 The Apostle confesseth in plaine words, that God had mercy on him in sparing Epaphroditus least hee should haue *Phil, 2, 27* had sorrowe vpon sorrowe: to shew that he was not so stoicall but himselfe should haue had feeling in such a case.

Ecc, 38, 66. My sonne, saith the Wiseman, powre forth thy teares ouer the dead and neglect not his buriall: Whence wee may also gather,

that

that funerall rites, decent interring of the corpes, exequies and sæmely mourning, which Saint Austen calleth officia postremi muneris, our last duties of loue in this worlde amongst friends, are not vnfitting the practise of those, amongest whome all things should bee done in order. *August. de Verb. Apo.* 1. *Cor.* 14.

6 The Israelites in burying so honorably their Fathers and Gouernours, did shewe themselues a people of good and orderly disposition. Surely Dauid did shewe mercy (saieth the same Father) to Saul and Ionathan, in burying their bones in that decent manner hee did. My sonne (saith Tobie) when I die burie me honestly: The new Sepulchre, the cleane linnen clothes the sweete ointments, the assembly of men of reputation, shewed how our Sauiour was respectedly regarded and entombed with solemnitie: and sure these *August. de cur geren pro mort.* *To.* 1. 4, 10

bodies

bodies which haue beene the Temples of the holy Ghost, and shall bee chaunged at the day of Doome into a condition of glory, should haue that decencie perfourmed, as is agreeable both to practise and Christian seemelines.

It was the desire of the old Patriarkes, that their bones might bee orderly laid in the sepulchers of their Fathers. in the second of *Samuel*, and the second chapter, Dauid sent messengers to the men of Iabesh Gilead, and sayd vnto them, blessed are yee of the Lord that you haue shewed such kindnes to your maister *Saul*, and buried him.

It was the praise of Heathen Conquerours, to permit the buriall of the dead. wherefore not to yeelde them, after a Cynicke maner, comely burials, or Christian mourning with moderation, is most inhumane, nay is a conceipt to say truth, very

Zenoph. li. de. Inst. Cyri.

barbarous

barbarous.

7 Notwithstanding this Christian sorrowe, yet to sorrowe as men without hope, is farre distant from the rule of faith: which tels vs, That the death of the Saints is precious in Gods sight. They are at peace and their hope is full of immortalitie. *Psa.* 116. 16

Hee that said, My sonne powre forth thy teares ouer the dead, said also, Comfort thy selfe. And surely Christians of all others, who beleeue the resurrection vnto a better life, should raise vp themselues by faith, from too too dolefull passions. For as in all other things, so in this, a moderation should be had. *Ecc.* 38. 17.

8 Haue wee lost a good Father, friend, husband, wife, or children? we may say with Iob, Dominus dedit, Dominus abstulit, the Lord hath giuen, and the Lord hath taken away, Sit nomen Domini benedictum, *Iob*, 1. 21.

Blessed bee the name of the Lord.

Neither are they cleane taken from vs, but gone a little before on the way whereon we must all follow. Wee shall one day meete againe by the grace of God: at which meeting (sayeth Cyprian) there will be no meane ioy, when friends come to liue together, to reioyce together. Our knowledge is now but in part, then shall we know as we are knowne; Where Peter shall bee Peter, and Paul shall be Paul, (saith S. Cyril) and many longe since departed shall (as some of the ancient fathers say) be knowen of vs, that haue liued long after as Peter knewe Moyses & Elias vpon the mount. If it will be a comfort to see our good frendes, who liued in the worlde, O good GOD, what a ioy shall it be to see Christ the Sauiour of the world?

Cypr, de morte.

Cyr in Io.

Aug. Cry.

6 Amongst other meanes

of

of comfort. that happie hope of the resurrection should raise vs vp from our most pensiue thoughtes: Resurrectio mortuorum, fiducia Christianorum, saith Tertullian, the resurrection of the dead is the confidence of Christians, Christ our Sauiour before his passion. when hee sawe his Disciples sorrowfull for his departure, which was so shortly to ensue, sayeth vnto them: If you loued mee you would reioyce, because I saide, I goe vnto the Father. So it may bee said to those that mourne for the misse of others, let not your minds be too much plunged in sorrowe, because you loued those for whome you thus lament, they are gone vnto their mercifull redeemer. *Ioh. 14 29.*

God saith, I am the GOD of Abraham, the God of Isaack God is the God of the faithfull departed.

10 It is said of Enoch,

Gen. 5. 24 because his soule pleased God, God tooke him away. It was spoken as a blessing to

2. Reg. 22. 20. Iosias, that hee should be gathered vnto his Fathers before the captiuitie of the people came. Saint. Ierome of sinfull times saieth, Fælix Nepotianus

Hier ad Helio. qui hæc non videt, Nepotian is a happy man that liues not to

Aug. de predest. in Sanct. see this wicked world. Surely saith Saint Austen, as good men are gone from vs, so are they gone from a place full of many assaults. And Saint

Ambro. de excess. Satyr. Ambrose of one, non tam a nobis hee was not so much taken from vs, as from daungers.

12 When God shippes his

Gen. 7. 1, Noahs, it is a signe there is a flood not farre behind. When God sends Angels to fetch his

Gen. 19. 15 Lots out of Sodom, it is a signe there is punishment for the sinfull Cities shortly to ensue.

Lu. 10. 22 When God takes Lazarus to Abrahams bosome, there is then no more penurie to endure.

Wherefore

wherefore seeing wee are all to passe downe the streame of mortalitie, wee may not thinke it so straunge to haue experience thereof in the departure of others, which we shall one day experience in our selues. If we complaine of the death of friends, we complaine in effect, that they were borne mortall.

We should remember Death is as the lines drawn from the Center vnto the Circumference, euen on euerie part: or as the bright Magistrate equall to all which may the rather moue vs to bee content in cases so resolute as death; we must take all as well as we may seeing there is no remedie to recouer losses; let vs comfort our selues. The good meaning borrower the sooner his debt is discharged, the sooner is he at quiet. He that makes but a short voyage, and is the soonest at the hauen of rest, is the sooner also frō danger of shipwracke. he that is

to finish a iourney, better it is to doe it quickly then slowly, happie is that man that liue in patience, and death in desire.

13 The wise man praysed the dead aboue the liuing, for sure they are in a better case by farre, departing in the Lorde. And Saint Iohn heard a voyce from heauen, saying, Blessed are the dead, a voyce from heauen, and therefore from a place where is blessednes indeed, and could best testifie of it and those that possesse it.

Ap. 14, 13.

Againe, Nemo mortuus, saieth Saint Austen, qui non fuit aliquando moriturus. There is none dead, which must not needs die ere long, no ransome can redeeme from death. They now rest from their labours, and therefore their good estate now obtained should the rather moue vs (remembring their good) to be content.

Aug lib. 1. de Ciuit. Dei. cap. 11

At our entrance into the worlde, wee brought with vs a

subiection

subiection vnto death, Againe, all sinned, and therefore death goeth ouer all, and returne wee must to the place from whence we came sooner, or later? This worlde being but our banishment for a time; from which these blessed soules now freede would tell vs (were they to returne into these earthly regions, which without controuersie they doe not) that they with Marie haue chosen the better part.

Rom 5. 20 August de Spirit, & Anima. cur geren, pro. mort,

Lu 11. 42,

Wee here with Martha are carefull about many things: they haue that one thing which is necessarie, that shall neuer bee taken from them: They are where is neither marrying nor giuing into marriage, for why? their state is as the Angels of Heauen. O speech of comfort Christ sayeth, Father I will that they whome thou hast giuen mee be euen where I am, that they may behold my glorie.

Mat. 22. 30.

14 How to accept of, and take in good part as we may, the losse as we count it, or rather misse for a time of friends departed: the behauiour of Dauid in this case may be considered who when the childe was sicke, fasteth prayeth, prostrateth himself vpon the earth: but hearing that Gods will was accomplished in the death of the childe, Dauid rose vp, eate bread, receiued comfort, as it seemed after al his sorrow; being demanded the cause of this diuersitie of behauiour, answered,

1. Sa. 12. 19. While the childe was yet aliue, I fasted and wept, for I sayd, who can tell whether God will haue mercy on me, that the child may liue; but being dead, wherefore should I now fast, can I bring him againe any more? I shall go vnto him, but he shall not returne vnto me.

In the like case, Saint Bernard, being not a little moued for the death of one; I turned

me

me (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more sorrowing auaile? Lord thou hast taken thine, none of mine, teares forbad mee to speake further: **And so the good Father resolued to rest content with the will of God.**

CHAP. XXIII.

How those that vndertake any daungerous attempts either by Sea or land: wherein they are in perill of death, should specially before hand make themselues readie for God.

IF those men who liue in times and places of most safetie, should (respecting the vncertaintie of humane condition)

euery day of their last day, which by little and little will come vpō them: then how much more ought those who enter into place of apparant perill, vndertake attempts of greatest daunger, stand vppon their guard, and bee euermore well prouided to bee readie for GOD.

But here we must seriously consider, that the vndertaking of attemptes, wherein life is indaungered, is onely warrantable when the cause is iust, and the authoritie lawfull. The desperate enterprises of those who in priuate quarrels goe forth with murthering heartes, and in their hands the instruments of death, are most vnsufferable: in this case to be taken from the world is verie daungerous, how shall wee thinke God will receiue his soule, that died with a minde delirous to shedde that bloud, for which Christ shed his bloud? There is in these

attemptes

attemptes, more murthering malice then Christian manhood. Let the publique Magistrate vse the sworde, let the priuate man surcease tuft occasion so requiring let him then prepare in the name of GOD.

2 Heathen men could tell Ionas, that in a case of imminent danger, there was no other refuge but to flie vnto the assistance of some superior power by calling vpoon GOD. Pharaoh himselfe could intreate Moyses to pray for him; how much more then should those whose hope reacheth further then the sauing or loosing of a life mortall entring into any attempt wherein they are in hazard. first with Iudith to worshippe GOD in all deuotion, and then shee went forth for the deliuerance of Bethulia. *Iona. 1, 6.* *Iud. 9. 1,*

3 Faith and trust in God doth not make men cowards but rather addeth spirite and comfort

in greatest assaults of enemies By faith (saieth the Apostle) Gedeon, Barac, Sampson, Iephte,
Heb. 11, 32. 34. and also Dauid, of weake were made strong waxed valiant in battell turned to flight their armies of aliants, who came against Gods people with great force and multitudes.

While their enemies were arming themselues with sworde and shield, the manner of God his people was to arme them with deuotion, as fasting and prayer, and a religious commending themselues either in life or death to his protection.

Nu. 22, 5. 4 When Balaac saw the people of Israel prosper more by their praying, then he could by his fighting he would needs haue Balaam to curse them.

Moyses (saith Saint Ieron) fought as well as Iosua, against
Ier ad Heliod. Amelech: for while Moyses held vp his hands, Israel preuailed. and when he let his handes

downe,

downe, Amelech preuailed, but Moyses hands were steadie vntill the going downe of the sun. *Exo. 7, 11.*

Rufinus, and Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius, when he sawe the huge multitude that was comming against him, (and so in the sight of man) there was apparant ouerthrowe at hand, hee gets him vp into a place eminent (or in the sight of all the army) falls downe prostrate vpon the earth, beseecheth God if euer he would looke vpon a sinfull creature, to helpe him at this time of greatest neede: suddenly there rose a mightie wind which blew the darts of the enemies backe vpon themselues, in such wonderfull manner, as Eugenius with all his boast was cleane discomfited, who sawe þ the power of Christ fought for his people, & therefore cryed in effect as the Egyptians did: Oh, God is in the cloud, or God *Ru. Socra. Eccl. hist.*

fighteth

fighteth for them.

§ Thus with faith and constancy haue the seruantes of God gone forth against theyr enemies with all deuotion, throughly preparing themselues eyther for life or death as it shoulde best stand with the good pleasure of his diuine prouidence.

For those therefore that vndertake and attempt eyther by sey or by land, wherein life more then ordinary is endaungered let them in the name of GOD goe forth with soules prepared; for in so doing, they remember themselues to haue a further expectation, then eyther the gaining or loosing of a life tẽporal, Paratos inueniat, sayth Eusebius Emisenus, extrema necessitas, quæ sæpe opprimit imparatos. Let extreame necessity find them ready, which is wont to oppresse men vnready.

Euſ. Emiſ. hom. 1. ad Mon.

In worldly affaires wee of tentimes forget heauenly, and

ther

therefore good reason, that in heauenly we should also goe aside from all earthly cogitations, and presenting our selues before God, commend in solemne manner, our soules into his handes: which done, with Hester we may say: If we perish, wee perish, now the will of God be fulfilled. So therefore for men attempting daungers by sea or land, or vpō what occasion soeuer, eyther ordinary or extraordinary: when they aduenture to vndertake any action, wherein life is put in hazarde for all these or any of them to prepare themselues for their departure, it may be sayd which S. Iohn hath in the Apocalips, Hic est sapientia, Here is wisedome. *Hest.4.16*

Chap

CHAP. XXIIII.

A briefe direction for such as are suddenly called to depart this world.

CONcerning prayer, for our deliuerance from sudden or vnprouided death, how meet it is that we do not giue the least occasion to vncharitable censures to speake of vs when we are gone: And how well the Church vseth this amongst other cõmendable kinds of prayer, somewhat hath beene before mentioned: and their hardest conceites, who in this case are ouer hasty to iudge others departing this worlde to their seeming suddenly, is in part answered. It now remaineth that some direction be laid down for their better instruction, who

in this case are called to take their farewell of this vale of misery, sometimes in a very moment.

1 First, let it be remembred, that we are all vnder the hande of GOD, whose proceedinges are vnsearchable, and past finding out: who knowes better (as hath beene saide) how and when the best is to bring vs to his Kingdome. O Lord thou art the workman, we are the vessels.

2 Secondarily let them cal to minde, our condition in this world, how neare wee are to death euery moment, the worde in Hebrew, which signifieth dead, doth in one title onely differ from that which signifieth mortall, to shew that in the holy tongue, mortall differeth from dead but in one title. Againe, that wee are no other but Dauids straunger, our tarrying is but for a night, seeke vs in the morning, We are gone We know

not

not the time of our departure, and cannot tell the certainety of that day, and peraduenture this is the day.

Our bodies combined of the foure Elementes, humours hauing the nature of the water, the lightes and the lunges which are the fanne of the heart, of the ayre: the hearte it selfe, which is smallest vpward, of the fire: the bones and flesh of the earth: and the nature of mixed bodies is turned (as the Philosophers tell vs) in a very instant into the first matter, which done, a dissolution there is of the whole. The soule departed from the bodye, there is the house, the householder is gone.

Mat. 20 10. 4 Thirdly, let him consider, that we came not together, but as the labourers into the Vineyeard: some came in at one houre, and some at an other: so is our departure

out

out of the Vineyeard: our comfort is, be it sooner or later, the great Lorde hath a penny ready for the labourers.

5 Fourthly, let not the suddennesse dismay any, for vnto the faithfull man, it is no suddennesse at all, the righteous is neuer preuented by death, how soone soeuer he be gone: God respects not, sayes Saint Austen, so much, Quo modo, after what manner, as Quales, moriatur, what manner of ones we die. *Aug. de Quæst. Dulc. cap. 24*

When we liue in his feare, we die in his fauour, bee our departure neuer so sooner. And Non multum curandum est iis qui necessario morituri sunt, quid accidat vt moriantur, sed moriendo, quo ire coguntur, we should not so much care for the manner of dying, as being dead, whither we go.

6 Last of all, let not this short warning bee a scruple *Ro. 14. 8.*

to

to the conſcience of any: wee muſt referre all to Gods diſpoſing, eyther in life or death, ſo, or ſo, haue not ſome the time of preparing themſelues as they would? Let them remember that Abraham had only an intention of offering Iſaacke, and yet the holy Ghoſt teis vs by the Apoſtle to the Hebrews that Abraham offered Iſaacke, mentioning the very deede to bee done. The malefactor vpon the Croſſe, deſired no more of Chriſt in his dying fits, but to bee remembred of him in his kingdome: and Chriſt telles him of more then being remembred there, to wit, of his being there. Dauid did not builde a Temple, yet Dauid prepared ſtuffe for the worke, and this preparing was very acceptable vnto God. Though they do not acompliſh a treatible departure from this life: yet prepazing in time of health for this worke: this preparing is

He. 11. 17.

Lu. 23. 42

no doubt well pleasing vnto GOD; to whome they are going.

7 In these cases of necessity then, with one out crie to awaken Christ at the sterne of the shippe, or with Peter, one helpe Master I perish, or with the Publican. one stroake of the breast, with one *Deus propitius esto mihi peccatori*, God be mercifull vnto me a sinner, one generall repentance for altogether with Mary Magdalen, shall like Abels well pleasing offering, ascende vpwarde and finde fauour with him, with whome it is as proper to heare sorrowfull suppliants, as it is for mercy to helpe extreame miserie.

8 But now considering, we liue in this fraile estate, and at such an vncertainety, as wee doe, our time is euer neare, (saith Saint Austen) because we are mortall: nearer, because we liue amongst casualties: If

Aug. de Verb. Ser. 1.

we

swee were of a glassie matter saith hee, our feare were the lesse for then being kept from knockes, there were some hope of continuance, keepe wee our selues as charily as wee can, we shall away: doe we ouerrome enemies without? Diseases within will also surprise vs. Can we auoide strokes of weapons? The stroke of Death is vnauoidable. Can we prevent externall dangers? a Feauer at least, or at least some other infirmity will bring vs downe, whether in the bed, or in the field I cannot say, this we must resolue vpon, end we must.

All which ioyntly considered, as our whole life is a passage to death: so should it be a preparing for death, that so how soone soeuer we are called hence, when the body returneth to the earth, from whence it was taken, the soule may go to God that gaue

it.

it.

9 Besides the sundry vnsuspected meanes, (neuer so much as dreamed of in all their liues:) how many haue come vnto their deathes, wee haue seene or heard as much) besides I say, these vnsuspected meanes whereby many haue suddenly departed this worlde, diseases there are, as deade palsies, impostumes, breaking inwarde, which take away many, who neuer knewe what age meant, nay, what sicknesse meant, suddenly they are gone. Physitions can tell vs, extremities eyther of ioy or sorrow effect as much, and histories approue the same. An ancient Romane beholding his three sonnes in one day to beare away the prise in the place of maisteries, for very ioy suddenly he breathed his last: a noble matrone at one sorrowfull sight ended her daies with y very doubling of one sorrowfull

Ioa. Fuli. 2 Sect. 5, Gel. lib. 5. cap. 15 Diagoras Rhodius. pra gaudio Pub. Rutilius pra dolore expirarũt subito.

ful outcrie, O Pompey, Pompey.

16 In all this let vs obserue this lesson, to prouide a fore-hand for a time to come: let vs learne as Elias said to acquaint our selues with God, and to resort earely vnto the Lord, as the Wiseman speaketh, Ante mortem fiat quod post mortem prodesse possit, Let vs do that before death, which may doe vs good after death, and then sooner or later, death shall not harme vs, which is, vnto the euill eneiy euill and to the good as the same Father saith.

August. de Ciuit. Dei lo. 13

17 All our care, all our sorrow, all our feare concerning death is but to die a little the later, howsoeuer it please God to dispose of vs, whome wee may beseech him, if it shall so stand with his good pleasure, for a treatible departure. O Lord saieth S. Anselme, Take from me if thou wilt my goods, my riches, my pleasures, my

Ansel. in medit.

life,

lite, onely leaue me my heart, which may neuer ceaſe to loue thee, and call vpon thee. **Much doth hee offer, that offereth the affections of his ſoule, loude doth hee crie whoſe faithfull thoughtes ſay,** *Domine Ieſu, accipe ſpiritum meum,* **Lorde Ieſus receiue my Spirit.**

CHAP. XXV

An admonition for all ſuch as finde themſelues troubled with euill motions to commit faithleſſe and feareful l attemptes againſt themſelues.

TO take al aduerſities of the worlde with a calme and quiet minde, is a duety of chriſtian patience. to beſeech Almighty

God

God for his assisting helpe and grace, against all euill and graceless motions which proceede from the olde enemie of man, is a parte of Christian deuotion: Nature is weake to raise vp it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations flie away before the face of our trust in God.

2 Are any assaulted, or so deepely distressed, that they beegin to waxe weary of life, and for feare of some little disgrace of the world, sometimes sayth S. Austen, The harde visage thereof, that they would needes bee gone, and they care not how soone? Let these remember that God hath giuen no man leaue to cut off from himselfe space of repentance, or shorten that benefite of life, which he hath granted him, to gaine a state of eternity in. He that brought vs into the world, ought to haue

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the calling of vs hence, when he calleth, then and not before we willingly depart this earthly Tabernacle.

3 Abridge the time we may not, we must not for all the disgraces, the iniuries, and obloquies, the crosses and losses this world can lay vpon vs: nor vpon that discontent that should make any cowardly to runne away, or distrustfully to giue ouer his standing before he be called by the Generall of the field: nor vpon that dispaire that should make any cast away themselues and forget they haue soules to saue. The mercy of man reacheth vnto his neighbour, but the mercy of God reacheth vnto all flesh.

4 As the pleasures of this worlde should not make vs loue life more then wee ought, so also the calamities of the same should not cause vs to leaue life before we ought: we must let the little coyle of mor-

tality twine out vntill our line be ended, and pray God euer more to graunt vs the threade of grace, to bring vs out of the labyrinth of a troubled mind.

5 None may seeke Death; for Death should rather come vnto vs, then we goe vnto it, before our time: bee our calamities neuer so great, life is pretious, and it were impiety, desperately to bring it into peril.

6 To bee any way accessory much lesse principall in our own decay, is most vnnaturall and haynous before God and man with Cain to see magnitudinem culpæ, but not magnitudinem misericordiæ, the greatenes of their sinnes, but not the greatnesse of Gods mercy: with Achitophel and Iudas to finish their vnhappy dayes by a tragicall and most vnhappy ende, is haynous and most execrable.

7 Will God require blood at

the

the hands of man and beast and shall he not require it at thy owne handes? if he command in the Law, thou shalt not kill, art thou not included within the compasse of this commaundement, if thou embrue thy handes in thy owne bowels? Non alterum sayeth S Austen, ergo nec teipsum thou mayest not kill another, therefore not thy selfe.

8 But what hath beene the cause, which hath brought some of these faithlesse and fearefull attemptes? surely either with Nero, who saw himselfe censured of the Senate and hated of all good men, they began to loath life, as ashamed to live any longer amongest men: or else with Sardanapalus, who for all his bolde denying of God, at every hearing of the thunder, was woont to hide his head in a hole, at last by a timorous and abiect feare they seeke their owne riddance from

amongſt men. To leaue theſe Heathen, with their more then barbarous and Heathenish practiſes againſt themſelues: for Chriſtians, whoſe faith endeweth them with heroicall conſtancy, ſhall any miſeries any diſcontent cauſe them to lay violent handes vpon themſelues, and with Saul incurre their owne ruine? God forbid.

Auguſt. de de Ciuit. Dei. lib. 1. cap. 24

6 Maluit Sanctus Iob (ſaith an auncient Father) in ſua carne mala perpeti, quam illata ſibi morte cruciatibus carere. The holy man Iob would rather endure in his fleſh all aduerſities, then procure his deliuerie by an vntimely end, and ſo to want miſeries. Now wee preferre Iob before all the Catoes of Vtica and Lucretias that euer liued, although the one attempted this enterpiſe of a peruerſe ſtouteneſſe, becauſe hee could not endure Cæſars victory; the other vppon a ſuppoſed

doubt

doubt of the worlds infamie supposed onely for there were two parties, and but one adulterer.

Cleombrotus is brought in after reading Plato concerning the immortality of the Soule, and Razis a defendour of the Citty Jerusalem. Well sayth Saint Austen, What of all this? had Cleombrotus well observed Platoes instructions, hee shoulde haue learned another lesson: Was Razis a defendor of the Citty Jerusalem, tel vs, how hee thought of the Jerusalem that is aboue? Looke wee vnto the lines of all the Patriarkes, Prophetes, Apostles, Saints and seruantes of God, who had as greate aduersities in the worlde, as euer any, and wee shall neuer finde the least inclination in them this way, but euermore relying wholie vpon God, their manner was to waite vntill Death opened the dooze. 2. *Mach.* 14. 37.

10 Wherefore bee it far from all beleeuers to bee cast downe by distrustfull thoghts amongst the distresses of the worlde. The Tempest may rage, but stay a while, and a Calme will follow: The Sunne may bee ouercast for a time, the weather will be faire againe, taste and see how gracious the Lorde is. μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτὸν, Blessed is the man that putteth his trust in him.

11 Wee ought neyther to feare death nor seeke it, Why should I feare sayth the Prophet, in the euill day, when the wickednesse of my heeles compasseth me about? in the euill day, and when the wickednesse of our heeles compasseth vs about the euill day, what is that sayth S. Austen? the wickednesse of our heeles, which are those? is not the euill day the time of our approaching end? is not this wickednesse, our sinnes com-

August in Psal. 48,

mitted, which would hinder or trouble our passage now departing? How comes it to passe wee should not feare? mary, the euill day by the hope of the resurrectiō is made a good day, the wickednes which our mortal enemy casteth at our heeles, is now removed by him, who hath broken his head.

12 Now therefore though all the miseries of the world in times of extremity doe bande themselues against vs, let them neuer draw vs away from this happy hope: deliuerance will come, and when euill motions arise, let a remembrance of Christ Jesus step in to comfort our harts. It was the holy practise of one, when bad thoughts began to trouble him, to insist in prayer, when worser motions did prouoke, to insist more feruently, in short time both thoughtes and motions left him.

15 By this which hath been

sayde, wee may obserue according to that of the Prophet declina a malo, & fac bonum, Eschue euill and do good: in eschuing euill, men may see the haynousnesse of those actions, which some haue attempted desperately against themselues how the law of nations to deterre men from such attempts, haue denyed decent and seemly burials: the shamefull infamy they left behind, besides the displeasure of Almighty God, is sufficient to shewe their euill endes.

14 On the other side how much it behoueth all men, & most especially those who remember they haue a helper in heauen, to goe through with magnanimitie, the tribulations of this worlde, wee may perceiue because assuredly after a little suffering there is long reioycing yea for euer and euer in the world to come, wherefore it may bee sayde to

any

any distressed man, which our Saviour Christ himselfe sayde to one in distresse, Sonne bee of good comfort: thy sinnes are forgiuen thee.

If Are any assaulted so, as they now begin to loath life, nay, which is worse, intend to become more cruell vnto themselues then Homicides? Let them remember that they haue somewhat more to lose then a temporall life, and therefore should be carefull in so greate a charge as their eternall safety is worth. Woe bee vnto them sayeth the Wise man, who haue lost patience, much more in such a distrustfull manner as this. If a parricide bee most haynous, for that by how much the nearer, sayeth Saint Austen, by so much the wickedder, then none more wicked then those, who wilfully perish by their owne handes, because none so neare themselues, as themselues, what do these mise-

Eccl 2.

ble men, but seeke to cure misery, by casting themselues into greater miseries?

16 Had the Martyrs of olde beene of these mens mind, they might soon haue ended lingring torments, by some quicke dispatch or other, but that they would not die for all the torments the world could lay vpon them, had they been greater then they were. Christ our Sauior saith vnto Peter, when thou wert young thou girdest thy selfe, and wentest whither thou wouldest, but when thou art olde, another shall binde & leade thee whither thou wouldest not, to shew he should suffer of another, and not of himselfe.

Aug. tract 51. 52 in Io.

17 Is the soule troubled and sorrowfull vnto death? remember the words of our Sauior in his Agony, Father not my will, but thine be fulfilled, where hee teacheth thee in time of distres, what thou shouldest think how thou shouldest speake,

whom

whome thou shouldest invocate In his temptation hee withstoode the tempter, to shew vs how to come out of temptation: in his agony hee prayed to teach vs how, and after what manner to pray.

18 In time of affliction, whē trouble ariseth, let all remember that of the Wiseman, My sonne refuse not the chastening of the Lord, for whom the Lord loueth him he chastiseth: wee may cal to minde we lost happinesse in seeking to solace our selues, and iust it is, that by enduring sorrowes, we recouer what wee haue lost: we ranne away by committing euill, and wee return againe by suffering euill, once wee sinned by doing against righteousnesse, now we humble our selues by enduring for righteousnes. *Pro, 3. 11.*

A Prayer to be vſed of any who findes himſelfe troubled in conſcience, or diſquieted by euill motions.

Strengthen mee O Lorde againſt all mine enemies, both bodily and ghoſtly, that they neuer bee able to ſay, we haue preuailed againſt him. My ſpirite is ſorrowfull, my heart is ſad & heauy within me, if thou be not my comfort, I ſhall ſurely periſh in my trouble. For thy name ſake O Lord haue mercy vpon me, riſe vp to helpe me, that hauing helpe in thee I may withſtand my mortall aduerſary, and ſay, depart from mee thou wicked ſpirite, that bringeſt euill thoughts, and this deiection of minde: goe from me thou deceiuer of man, thou ſhalt haue no part in me, for my Sauiour Jeſus ſtandeth by mee, as a

ſtrong

strong Champion, and thou shalt flie away to thy confusion. I had rather endure all afflictiō, all punishments, and infamy of the world, then consent to thy malicious motiōs: Be stil therfore thou wicked spirit, cease thy prouokements to euill; I shall neuer assent vnto thee, though greater troubles then these come vpon mee, our Lord is my light, and my health, whom shall I dread? hee is the defender of my life, of whom then shall I be afraid? Though an hoast of men set themselues against mee, though infinite calamities come vpon me, I shall not be discomforted, for why? God is my helper and redeemer, in whome I trust, hee is my portion. To whome be prayse, and honour, now and for euermore, Amen.

A prayer for a good departure out of the world.

Eternall God, and most mercifull Father, seeing that the dayes of man are as the flower of the field that soone fadeth, and his time like a shadowe that vanisheth away: considering we are all strãgers, as were our forefathers, and haue here no continuing Citie, make vs euermore Lord, we beseech thee mindfull of our mortalitie, that like wise Virgins, we may prouide oile in our lampes to bee ready against the Bridegroomes comming: and that tarrying thy good pleasure, like watchfull seruants we may be so doing, whensoeuer that our maister shall returne. And when sickenes summoneth vs to bee gone, graunt we beseech thee

that

that neither the infirmitie of the flesh, nor the sharpnesse of affliction, nor any other meanes whatsoeuer remoue vs from a true and stedfast hope in the blessed passion of thy deare son Christ Iesus. And when the houre of our rest is come, graunt O Lord, we may rest in hope, that we may commend our selues into thy hands, and dye thy seruants. Last of all, when death hath taken away the vse of speaking, yet that the thoughts may crie and say. In manus tuas Domine commendo spiritum meum, Lord into thy hands I commend my spirit,

Amen.

CHAP. XXVI.

A consolatorie admonition for those, who are often ouer-much grieued at the crosses of this world.

Iob.15.18 IF the world hate you, saieth Christ our Sauiour vnto his Disciples, you know it hated me before it hated you **that heauines might not dismay or cast them downe, without hope of deliuerance: where he proposeth the one, he promiseth the other.**

Matth.5.4 Blessed are they that mourne, for they shall receiue comfort: **Are not those happie teares well distilled from the limbecke of a sorrowfull heart, that shall haue**

Apo.1.17. **the hand of the Sonne of God himselfe to wipe them cleane away.**

2 When all flesh, saith Moyses, had corrupted his wayes, it repented the Lorde hee had made man, that is, God was sorry that man created to so excellent an end, should himselfe destroy himselfe: to cleanse that corruption, he then sent a flood. Now God sendes a deluge vpon the face of our earthly pleasures, these flouds of teares extinguish the heate of vnlawfull desires, scoure the corruption of our sinfull liues, when all is ouerpast, there ensueth a calme. Gen. 6,6.

3 The Church (as is in another place mentioned more at large) well celebrateth solemne and sanctified Feasts as publike memorials of Christes blessed birth, his resurrection, his ascension, and many others, before which feasts he appointeth the Euenings to be fasted: in this world we doe but fast the euen; we shall keepe holyday when we come to heauen.

Our Lorde and Maister
Mat. 18. 3 Christ Iesus, as he did seldome laugh in this worlde, so did the world as seldome laugh vppon him: Hee teils his followers, they must become as little children: little children wee knowe haue no other weapons to auenge themselues, but their teares, and what other haue wee against our crosses of this worlde, but our sighes and supplications sent vppe to GOD?

Iob, 3. 24. Iob saith, before I eate, I sigh: whose suffering was such, that all which wee doe, or
Hier. ad Iulia. can suffer (saieth S. Ierome) is in effect nothing: For hee en-
Exod, 3. 2. dured not one, but many crosses, and those not light and ordinary, but great and grieuous, such as to see might haue pierced his soule, and to heare could not but wound his heart in his great losses, none left but foure messengers, all to bring him tidings of sorrowe

and

and not altogether, but one after another to encreaſe ỹ ſame. The firſt telles him, that not onely his Oxen were taken, but taken when they were now plowing, a time when he did moſt need them: ſo his fieldes would become barren. The ſecond, that his ſheepe were deſtroyed, and not onely deſtroyed, but deſtroyed with fire from heauen: as if hee might gather, that not ſo much man, as euen God himſelfe was angry with him. The third, that not onely his Camels were caried away by the Chaldees, but withall, all his ſeruants were ſlaine. The laſt and ſorrowfulleſt of them all, that his children were dead, and to aggrauate the caſe, that they ſuddenly periſhed amidſt their mirth, when his oxen were taken away, had his ſheepe remained, hee might haue had the leſſer ſorrow: when his ſheepe were deſtroyed, had his Ca-

meis bene left him, it had bene some stay: When his Camels were carried away, had his seruantes accompanied him, they might haue brought him some helpe: When his seruants perished, had his Sonnes and Daughters liued, it would haue beene no small comfort to Iob: but all Iobs comforts for the world, goe away together. Sathan thought here was traine able to haue blowne vppe the strongest Fort and beare downe the chiefest rampier of Iobs patience: but Sathan was deceiued, Iob is the same man still: for hee that did truely serue God in times of prosperitie, did also bleſſe him in his greatest aduersitie. Here was patience with thankefulnesse. Sathan tooke away many things from Iob, but he could not take away God that gaue all.

Still men after a maner can praise God for prosperitie, but

in aduersitie, onely good men with Iob doe worship him. by whose example, how many comforts are there offred to distressed mindes? Gather out of Histories the magnanimitie of Hector, of Alexander, of Cæsar, of Scipio of Scæuola, put them all together, and for constancie they come not neare this one president laide downe, the example of the holy man Iob. The tempest did rage, but the rocke was not hurt the wal was beaten and battered, but the treasure within safe, Iob is still the same.

Now for that good men haue sometimes with Iob amiddest their sorrowes in the worlde wished to be gone, & as Dauid when he sayd, Lord bring my soule out of prison. Or S. Paul, when hee desired to bee dissolued, and be with Christ it was not so much from any impatience, as from a longing they had to chaunge a blessed death,

with

with so vncertaine and sorrowfull a life.

Our Lord and master Christ Iesus, in telling his Disciples, his soule was sorrowfull in crying to his father vpon the Crosse, shewed what man is wont in times of extremitie to feele and finde, not that hee euer doubted of the diuine assistant power, (which to thinke is great impietie) but to shewe vs in greatest trials, to resolue vpon Gods pleasure and say, Father; thy will bee done.

Wee are in both estates, in either of the extremities, in prosperitie so secure, as if we were readie to say with Nabuchodonozor, is not this great Babel, or that Babel that cannot come to ruine? In aduersitie so abiect, and dismayed, as if there were not a helper in heauen, of power to raise vs.

Wee should not, wee should not bee discomforted at this

wordes aduersitie, wee may not looke to find GOD in the Gardens of Egypt, whome Moyses founde in the thornie bushe of manifolde tribulations. To bee without crosses, wee may rather wish then hope. *Exod. 3. 2.*

4 The golden Worlde is gone, wherein men did toy in nothing more then in sincerittie and loue. We see want of pietie towards God, want of faithfulnesse amongst men. Now this yron age of ours yeeldeth store of crosses and vnconscionable wronges.

I turned mee (saith the Wiseman) and considered all the oppressions that were wrought vnder the Sunne, and behold the teares of the oppressed, and none comforted them, and loe the strength is of the hand that oppresseth them. Such is the calamitie of our time. *Eccle. 4. 1.*

There are three thinges which wee must leaue to God,

iudgement, glory, and reuenge: these are to bee left onely vnto him.

Wel, heauinesse may indure for a night, but ioy commeth in the morning. We may not repine at these trials, if we desire to solace our selues in the vanities of this world, our desires are vnlawfull.

Gen 19.26 5 Lots wife her minde was vpon her substance in Sodome, shee looked backward, but shee neuer looked forward againe: shee is turned into a pillar of Luc. 17.29 salt; a pillar & so stands for an example of fait, and so to season our vnsauoury desires of this world and worldly things.

When with the Spider we haue exhausted our very bowels to make a slender web, one puffe of wind carries all away, when we haue endeuoured to the vttermost to mount aloft, suddenly death doth clip the wings of our soaring endeauours and downe we fall.

Did we looke backe and consider how many are vnder vs, as we are ouer readie to prie how many are aboue vs, wee should soone see our estate lesse grieuous then the state of many, who are as deare to Christ as our selues.

6 But ease and pleasures are acceptable to flesh & bloud, which the worlde is wont to promise. Nabuchodonozor, to draw the people from Gods seruice to foule Idolatrie, causeth the noyse of instruments to sounde: that so delighting themselues, they might forget their obedience to God. *Dan. 3.10*

7 But is it possible that any delights should draw man frō God, for whome hee made the whole worlde, & all that therein is. Should base desires make the creature vnfaithfull vnto him from whome commeth all his good?

Ioseph said, Behold my maister hath committed all into my *Gen. 39.8*

handes, how then can I doe this? As if hee could not find in his heart to commit euill against him, that had dealt so liberally, and so louingly with him, as his maister had done, euermore remembring that liberalitie should moue loue.

8 For these worlds vanities we may let them passe. Whatsoeuer they promise, their pleasure is not permanent.

When Iacob was hasting into his owne countrie, Laban followed him & said, Why didst thou not tell me of thy departure, that I might haue let thee goe with mirth and melodie? when his meaning was to haue kept him stil in longer seruitude: But as Iacob did wel, Gen. 31. 2. seeing Labans countenance once set against him, to make readie to depart into his owne country; so when we shall finde the worlde to frowne vppon vs, we shall doe well to make speede

and

and prepare our selues to bee gone.

Notwithstanding the people in the wildernes did drinke of the bitter waters of Marah, yet in that God appointed his angell to direct them in their way, it was a testimonie hee would bring them into a better land. God hath giuen vs his spirit, more then an Angell for our guide, which may beare witnesse to our spirits, wee were not created for this fraile and momentary state, but looke for better thinges to come. In the meane time, no calamities of life should make vs hate life, the course whereof wee may not slacke or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happie in the other life, seeing it is here for the most part grieuous.

9 If it did so much reuiue the hearts of distressed people,

1. Mach. 15. 12. that one (and that in vision only) should seeme to see Onias. who had bene high Priest, a vertuous and a good man, reuerent of behauiour, and of a sober conuersation, well spoken, and one that had beene exercised in poinctes of vertue as a childe, holding vp his handes to heauen, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for vs: mercifull Lord, how can it not but raise vp our pensiue hearts?

1. Sa. 1. 8 Elkanah saide vnto Hanna, when she was sore grieued at the hard vsage of the worlde, Quamobrem affligitur cor tuum, nunquid non ego tibi melior quam decem filii? why is thy heart grieued, am not I better vnto thee then ten sons? This was a speech of comfort to her troubled minde. But vnto the distressed man, whose ioy is in Christ crucified, may it not be said, Is not his loue

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and mercy better vnto vs all, then ten thousand pleasures of a sinfull life, who hath sayd to al that feare and loue his name, In the world you shall haue affliction, but be of good comfort, I haue ouercome the world. *Ioh. 16. 33*

The Church resembled vnto a garden, hath two sorts of flowers, that is to say. Lilies for times of peace, and Roses for times of persecution.

CHAP. XXVII.

An admonition to all, while they haue day and time before them to make ſpeed, to apply themſelues to this leſſon of Learning to die.

Eſa. 40. 6. Eeing that al fleſh is graſſe, and the glory of man is but as the glory of the field, the graſſe withereth, and this flower fadeth away. How behouefull then it is for all to apply themſelues to this leſſon of Learning to Die, the holy man Iob ſheweth in theſe words: Man that is borne of a woman hath but a ſhort time to liue.

Iob. 14. 1.

Our ſpring is fading, our lampe is waſting, and the tide of our life is drawing by little

and

and little vnto a low ebbe, what soeuer wee doe, our wheele whirles about apace. In a word, we die daily; and we all know, we haue euery one of vs a poore soule to saue.

Here we may consider, that health is the mart where the prouident Merchant may lay for his store: strength is the seede time, wherein the diligent husbandman may prouide for a harueſt. But it is a paine to repent: many cannot indure it, mercifull Lord, how will they endure the paines of the vnrepentant in time to come? of which the rich man thought if one from the dead should tell the liuing, it would make them take heede. Wee haue greater testimonie, then the testimonie of the dead, which is the testimonie euen of him who is the way the life, and the truth: Esto consentiens aduersario, Agree with thine aduersary whilest thou art in the way.

2 He that will neuer put on sackcloath, vntill with Ahab he sees Gods iustice at hand, to require punishment for his sinnes: He that will neuer begin to liue, vntill hee bee readie to die, may wish one day he had beene better aduised, when all the world cannot recall opportunitie past.

It is the generall practise of Sathan, to promise careless sinners time enough; as entising and biting vsurers are wont to giue day to young heires from time to time, vntill at last they winde their inheritance from them.

Wee know not how daungerous it is, to deferre all vnto the last cast: As I will not promise, so I dare not presume (saith Saint Austen) of euening repenters. To make all out of doubt, the best course is to repent betimes.

Heb, 3. 15 3 The holy Ghost saith, Dum hodie appellatur, while it

is

is called to day. The world thought it selfe neuer more secure then when they were eating and drinking, when they were planting and building, yet suddenly came the flood, and ouerwhelmed all. The morning was faire when Lot went out of Sodome, and yet before night were the Sodomites destroyed. Nabuchodonosor thought himselfe neuer more sure, then when hee had builded great Babel: and yet while the word was in his mouth, GOD pulled him downe vppon his knees. The rich man thought himselfe neuer more likely to haue liued, then when hee had viewed his barnes, set downe in his counting house, and told ouer his bagges, saide vnto his soule, Soule take thy ease, when hee should haue saide, Soule, remember thy end, for before twilight it was taken from him.

Lu. 17. 27

Ge. 19. 23.

Da. 4. 12.

Lu. 12. 20

4 Wee all know what wee haue bene, wee know not what we maybe, or how suddenly we shall bee taken away from all, wherefore our Sauiour exhorteth vs to agree with our aduersary quickely, to walke while we haue light. Wilt thou know who this aduersarie is? It is thy conscience that will accuse thee doing euill. to the great Iudge of the world. Wilt thou know what this light is? it is the day of grace.

Esa. 55. 6. The Prophet Esay cals vpon the people of his time, to seeke God while hee may bee found. In hac vita, saith Theodoret, locus est gratiæ & misericordiæ; in illa tantum iustitiæ, In this life there is place of grace and mercie but in that other life of iustice onely, which being so, had wee not neede to seeke the Lord earely, as Iob speaketh.

Theod. in Psal. sext.

Psal. 29 1 Luc 7. 14 5 Our Sauiour in the Gospell saith, Adolescens tibi dico. surge,

surge, Young man, I say vnto thee, arise. Bring yong Rams sayth the Prophet, vnto the Lord, young Rams, euen the best of our strength. As there is Resurrectio ad vitam gloriæ A resurrection vnto the life of glory, so is their also Resurrectio ad vitam gratiæ, A resurrection to the life of grace. The death of the soule went before at the beginning, and then followed the death of the bodie. In like maner the resurrection of the soule is first, and then commeth in due time, the resurrection of the body.

Sinne is a fall: The righteous falleth, saith the Wiseman amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sin is a kind of death, the Father said of his riotous sonne: Filius hic mortuus erat, This my sonne was dead Holinesse of conuersation is a resurrection, and blessed are those

Pro. 20.

who haue part in this resurrection. Saint Austen saith of the prodigall son, Inuenit se qui perdidit se, By repentance hee found himselfe, who by rist had lost himselfe, and therefore Demus illi vitam nostram, qui nobis dedit vitam suam. Let vs giue him our life, who gaue to vs his life.

Sinne is a drowsie or heauie sleepe: Considering the season, saith the Apostle, it is now time to arise from sleepe, Newnesse of conuersation is a resurrection; and blessed are those that haue part in this resurrection.

Rom. 13. 11.

Christ when he rose, hee rose early. Lazarus that lay foure dayes, began to sauour. If wee lie long in our sinnes, wee shall waxe vnsauory too. But with the woman that came betimes with sweete odors vnto the Sepulchre, wee should bring our prayers and supplications early, which is acceptable to the

Ioh. 11. 36

most

most highest.

16 Though we do not yet heare the shrill trumpe or voice of the Archangell, summoning all to iudgement: yet we shall heare with these eares at the day of doome, that dolefull voyce (but vnto them that take heed in time ioyfull) Surgite a mortuis, & venite ad iudicium, Arise from the dead, and come to iudgement: If it made Felix to tremble to heare of iudgement, a remembrance whereof should sometimes sound in our eares, then to heare of the paines that shall follow iudgement, it may put careleſſe men into a fitte of a shaking Ague, Act. 24. 26.

Let vs not offer the first of our vintage to the delights of sinne, and serue GOD with the lees and dregges of our age. Let vs not yeelde the flower of our life, vnto the foule affections of corrupt nature, and re-

serue

ſerue for God the very refuſe of our time. It is no conqueſt to ouercome a weake and feeble enemy, to reſiſt the pleaſures of the fleſh, when nature it ſelfe is decayed. Againe, canſt thou looke for a conqueſt when thou art weake, and thine enemy is ſtrong? When Sampſons ſtrength was gone, his enemies preuailed, our ſtrength is grace in Chriſt, which this Dalila or ſecurity of life woulde deprine vs of.

7 Wee ſhoulde conſider, that our care is not ſo much now what to doe, as what one day wee may wiſh we had done. Wherefore let men paſſe through this worlde, as the people did by the land of Edom, who onely required to go through it, but woulde make no ſtay at all. What ſhoulde wee ſet our delights in this Edom, our paſſage through it, is all wee ſhould require. The chiefeſt matter wee are to attend

Nu. 20.17

is

is to serue GOD, and prepare for the good of our departure.

Wee see by experience that the longer wee defer the curing of woundes, the harder is their recouery at the last. The losse of time is very precious, seeing wee haue no warrant for the least continuance thereof. Make no tarrying therefore saith the Wise man, to turne vnto the Lord. Lose not any longer Bonas horas, God howres, Quem sæpe transit casus, aliquando inuenit. This common case of all flesh passeth so often by vs, that at the last it takes vs too as well as others: wee may not deferre a worke of such importance, but with all expedition proceede we in the performaunce of the same. It is the reply of the holy Ghost, Audiui te in tempore oportuno I haue heard thee in an acceptable time. *Eccle. 5, 7.* *Ro. 12, 2*

8 The Apostle Saint Paul

sayth. Giue your bodies a liuely sacrifice vnto God, your reasonable seruing of him. When we repent onely in our last extremities, wee giue not a liuelie but a dead sacrifice, not our reasonable, but our vnreasonable seruing of God. Wherefore as Christ said, Walke while
Ioh. 1,35. you haue light: so may it be said vnto euery one, for the loue of God, Repent while yee haue time.

CHAP. XXVIII.

The great folly of men in neglecting this opportunity of time offered to learne to Die

DID many in the world as much abhorre the practise and course in the common life of Iaduces and Epicures, as they are wont to doe their profession and name: then would God bee more sincerely worshipped then he is: then would the time allotted vs to prepare our selues for the kingdome of heauen bee better employed, then ordinarily it is wont.

We wonder at the old world, which for all Noahs forewarning of the flood to come, yet repented not. We maruell at the

Gen. 17 6, 27.

Iewes

Lu. 19. 42 Iewes, who had Christ amongst them, and did not accept him: but wee cleane forget our selues, our owne stupiditie, having as much warning as they. We heue Christ amongst vs: Iacob said; Surely, the Lord was in this place, and I was not aware of it. Wee haue time and health and grace, the light of his truth: Surely Gods goodnesse is vpon vs and we are not aware of it: we neglect all, which neglect is daungerous.

Ge. 28. 16

2 Despisest thou (saith the Apostle) the riches of his bountifulnesse and patience and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance? God is not slacke as some men count slacknesse, but is patient towardes vs, and would haue no man to perish, but would haue all men to come to repentance: of whose visitation the Prophet Abacuck saith, Though it tarrie

2. Pe. 3. 9.

Abac. 2. 3.

waite for it will surely come & not stay.

Wherefore as Salomon sendeth the sluggard, so may wee send the careleſſe ſinner to ſchoole to the Emot: for ſhee laboureth in the Summer, and prouideth for the time to come. I paſſed (ſaieth he) by the fielde of the ſlothfull man, and found it full of briars and brambles ſuch is the life of negligent people battiled, all out of order, they keepe reuell rout. Eyther they care not at all, or ſurely very little for the time to come. *Prou, 6. 6*

3 They royſt and riot out time, mouing God to ſue them vpon an action of waſte They neuer call to mind, eyther that death, like a Bayliffe at large will ſummon them to the fatall banquet, or God himſelfe one day amerce them in ſuch dammages, as they ſhall ſee how wilfully they haue forfeited their happy holde, they had of an e-

ternall inheritance. They neuer consider, that age or sickenesse will come: and that it is a part of prouidence in youth, to haue somewhat in store against these times. Wherefore they spend their golden dayes of prosperity, as ill husbandes waste and spend their substance they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whither they would or no.

We may wonder (and not without cause) at these mens folly, such is their negligence, they will not consider: such is their ignorance they will not know: such is their forgetfulnesse they will not remember: either what they are, or what they shall bee. but runne on headlong into all wickednes, as men in a franticke fit, and so bring themselues to apparant ruine.

That they need not feare

iudge-

iudgement to come, if there be none to flatter them (as sometimes there are) they will for a meede flatter themselues: thus they follow for vertue, vice: for light darkenesse: for truth errour, for wisedome, folly: neuer thinking of their winding sheete, or any meane meaning to mortification: Morte morieris, thou shalt die the death.

So they may take their passime a while, or solace themselues in a few sinfull delights, passing ouer their youthfull dayes in sensuall pleasures, which will bee a corasiue at their heartes, when they are panting for breath, and haue taken their Vltimum Vale of the world. They respect not what hanges ouer their heades, as if the mentioning of a worlde to come, were but a matter of discourse, to keepe men from sleeping, or that GOD had promised that inestimable

crown

crowne of glory, at so meane a rate, as men might care for doting nothing.

They consider not that the way to the harlots house leadeth to hell: The Wiseman telleth them it is so, and therefore let them feare God in time, lest they finde it so, when it will be too late to amend what is amisse these are as non proficientes in this lesson of Learning to dye, become strangers in their own soules.

Eccles.3.2 There is saith the Wiseman, a time to plant, a time to plucke vp a time to seeke, a time to finde: nay, there is to all things an appointed time, but he mentioneth no time to be careleſſe, as if God had not appointed men any time to liue securely in.

It is a great signe, hee is desirous to do sinners good in that he giues thē in mercy space and opportunity to repent, they thinke all is so sure, as if there

were

were no more care at all to bee had. Can these men allure themselues of two Heauens? No, no, Saint Paul who knew better then all the deuisers in the world, can tel mē how to dispose themselues to Heauen, willeth euery one that thinkes he stands, to take heede lest hee fall, Qui altum sapiunt timeant: qui timent non altum sapiunt. Those that are high minded, let them feare (sayeth S. Austen) those that feare are not high minded. 1. Cor. 10.

The fall of the Angels, the losse of Adam, the reiection of Saul. If we consider what hath become of the tallest Cedars in Lebanon, we cannot but with trembling thinke of our owne fraile condition. But what speake we of any one in particular? The Iewes that auncient people of GOD, the Churches of Asia, which sometime flourished, to consider how they are now defaced and 1. Sam. 16

brought

brought to ruine. may make all feare to liue in sinnefull security.

What not possible to erre? S. Paul taught the Romans thē selues long since an other lesson: Be not high minded but feare. O feare, it is the beginning of Wisdom, saith Dauid, and this wisedome is the beginning of a religious life. Feare, it is the continuance of the same life It is the conclusion of all, saith the Preacher, Feare God and keep his commaundements. Of all nations, he that feareth God is accepted with him ¶ therefore if with the men of Ninive, by fearing God, we will not repēt vs of our sins, then with the old world we may feare to be destroied for our sins: Beatus qui timet, Blessed is the man that feareth.

Rom. 11. 20.
Psal. 111, 10.
Psal. 28.
Eccl, 12.
Act. 10. 34
Esa. 58. 1

Our sinnes may make a separation betweene GOD and vs. The Iewes haue not onely erred. but fallen away

from

from that God, whose loue and care they so long enioyed.

5 Make your election sure, (saith S. Peter) and giue your diligence hereunto: for if you do these thinges, you shall neuer fall, thereby shewing, that our perseuerance in the faith and feare of God, is that duty after free iustification in mercy, which he expecteth at our handes. 2. Pet. 1.

6 Folly therefore is it to flatter our selues in a fruitlesse course of life, and to deferre time vntill it be too late, if God offer grace to day (sayth Saint Austen) thou knowest not whether he will offer the same to morrow, and therefore now vse it, if thou wilt vse it at all. Tract. 33. in Ioan.

7 The light will shine when we shall not see the closing in of that day, the euening will come when we shall not see againe the breaking foorth of the morrow light. Lazarus after his want, Dines for all his wealth,

sicut homines moriemini, and of
Psal. 82, 6, 7. the children of the most highest, sayeth the Prophet, yee shal die like men.

8 Neither is that all, but as Saint Peter sayeth, Tanquam
1. Pe. 4. 5 rationem reddituri, which shal giue account vnto him which is ready to iudge both quicke and dead, when the secretes of all hearts shal bee disclosed, when the foolish Virgins shall crie, Lord, Lord open vnto vs: but it shall be aunswered, and said vnto them, Non noui vos I know you not. It was not now a time to consult of prouiding oyle, But as for the wise
Math. 25. 12, Virgins, which haue prouided their Lampes with oyle, they shall lifte vp their heades, finde the benefite of taking heede in time, and passe vnto that ioyfull mariage of the Lambe.

2. Pe. 3. 11 9 Now therefore to conclude with Saint Peter, seeing wee looke for such thinges, what manner of persons ought we to

bee

be holy in conuerſation and godlineſſe? Of careleſſe men if the ſoules did end in their ſeparation from the bodie, or vaniſh into the ayre, the daunger were not much: there is more and that is poſt iudicium, after that comes iudgement, when the nations ſhall mourne, when voluptuous men ſhall mourne, who preferred momentarie pleaſure before eternall paines, when couetous men ſhall mourn, who preferred gaine and riches before heauen when proud men ſhall mourne which did deſpiſe the humilitie of Gods Children. Ap. 13.14

This conſidered, it behooues euery one, not ſo much with Ezechias to ſet his houſeholde in order, for that he muſt Die as to ſet his ſoule in order, his doings in order, his conuerſation in order, for that after death there is aliquid aliud, ſomewhat more behind, and that is called a time of iudgement: for the better obſeruing hereof we ſhould ſome-

times call to mind our lesson of Learning to Die.

But it is Durus Sermo, a hard saying, Discite Learne yee, but it will one day be a harder, if men take not heede in time: Discedite, get yee hence, departe you.

Dispatch therefore aboute this busines of Learning to die, our going to such and such a Citty, s vpon condition, Si, if God will, if weeliue: to set forward in time is best: these after wits are not so good: S. Iohn sayeth, Blessed are the dead who die in the Lord: not who die irreligiously in their sinnes, but those who liued in Christ, and Christ in them, these die in the Lord, to liue for euer, these are blessed in life and death, these die in the Lory, and rest in the Lord to liue for euer.

10 It were to bee wished, that men at last would see their folly, and seeing it endeauor to reform the same. A vaine thing it is for

any

any to flatter himselfe with hope of continuance: We goe to our beds, Christ knoweth whether euer wee shall arise. For all this, one sinne draweth on another, and we neuer thinke that secret sinnes shall come to open iudgement. God is mercifull Minatus est Gehennam, ne Gehennam inferat, saith S. Chrysostome, he threatens hel, that he punish not by the same.

The carelesse ghestes made light of their calling to come to the mariage of the kings son: did they not finde at last, when they were shut out, there was no iesting with so great a Personage that sent for them? Christ offereth mercy which is our last refuge, freely, willingly, vnto all: now is the accepted time, the flower of our age will away apace: wee may bee preuented, wee know not how soone death and iudgement hasteth: shall we know these things, and neglect opportunity, God forbid? Mat. 22 5

2. King. 11 Elisha sayed, Is this a time to be taking rewardes? Amidst the pangues of death is this a time to thinke of amendment of life, it is not it is not.

Lu. 19. 42 That which was said by Christ to Jerusalem, Ierusalem Ierusalem, is in effect said vnto euery one, Anima Christiana si cognouisses & tu quæ ad pacem, O soule, soule, if thou didst know the thinges that do belong vnto thy peace, thou wouldest take heede.

1. Pet. 5. 8 S. Peter saith, bee sober and watch, for your aduersary the deuill seeketh &c. As if he shold saue said, watch, for you haue a watchfull aduersary, if you respect his continuance, he was in paradise, if his nature a Lion, if his cruelty a roaring Lion: if his diligence hee seeketh if his intent it is to deuoure: we had need watch. Wee haue wee see a watchfull enemy.

Chap

CHAP. XXX.

Wherein is shewed that amongst other reasons, this learning to Die, may iustly moue vs to leade a Christian life in holy conuersation and godlines.

Mvndry are the reasons which may stirre vp and quicken our backwarde dispositions to the dutifull performance of that religious worshippe wee all owe vnto God. To omit the promises, and those in mercy, the threatnings and those in iustice; which the volume of holy scripture doth often mention to this end. Moses to moue al the world to acknowledge God, hee concluded no other argument but these, and these are the workes of God: which the Apostle also *Gen. 1. 3 4. 5. 6,*

in effect expoundeth saying; The inuisible thinges of him to wit his power and Godhead, are seene by the creation of the worlde, Eliphas to expresse God his Maiesty sayeth, Behold the starres.

Ro. 1, 20.

Iob. 22. 12

2 The Prophet Dauid calleth all the Creatures of GOD to prayse GOD, as indeede they doe, by their wonderfull order and decency of motion. If all Creatures serue GOD, then much more shoulde man, for whome they were all created, and hee onelie for the honourable seruice of the Creator himselfe, For should not man blesse God, that hath so blessed him, of whome the Prophet Dauid hath saide, No good thinges will hee withhold from them that lead a godly life.

Ps. 148. 23.

3 Come wee vnto man his new birth, there he taketh his couenant-peny to serue his redeemer, in holinesse and righte-

ousne

ouſneſſe all the dayes of his life. Conſider wee his iuſtification and ſanctification: there wee find him drawne by the cordes of loue, vnto this ſweete yoke of Chriſt: doth man ſerue God for nought? No certainely. It is a maxime in morall Philoſophie, omne beneficium exigit officium euery benefite doth require a duety. In nature, where the ſunne doth extend the beames of light, there the ſolide bodie hath a reflexe of heat But that which doth often moue vs, wee may remember (as wee ſhoulde neuer forget) the author of our health, our wealth, our peace our proſperity and all, If theſe moue not, wee are inferiour vnto the inſenſible creatures.

4 If the promiſes of grace & mercy in Chriſt Jeſus, if the greatneſſe of their reward laide vppe for them that walke in the way of Gods commaundementes, and keep them with their whole hearties

(for is there not a reward for the righteous?) then might they well say with the Prophet, Sine causa lauimus manus inter innocentes. In vaine haue wee washed our handes among the the innocents.

Psa. 73. 12.

If promises, I say, and those in mercy cannot winne vs to a iust remembrance of our estate to come, yet at least, to be thinke our selues of a reckoning day at hand, should somewhat preuaile in this case. Hee that planted the eare, shall hee not heare? or hee that made the eye, shall not he see? or hee that nurtereth the heathen, shall not he punish.

Psal. 64. 9.

5 The rich man in his scalding torments, hath a Discite exime: Learne of mee; take heede in time: for all that swim in worldly pleasures and bathe themselues in sensual delights, the conclusion whereof is sorrow and paine. When they shal say, would to God wee had ne-

Luc. 16. 4.

ner

uer offended so gracious a Lord, would to God wee had neuer neglected so fauourable a time of grace: would to God we had neuer followed the follies of a sinfull life: the banquet is pleasant, but the shotte will proue deepe and chargeable.

And therefore, if there be any consolation in Christ Jesus any comfort of loue, any hope of mercy if there be any feare or dread of iudgemēt to come pray we with the man of God, Lord teach vs to number our dayes that wee may apply our heartes to wisedome.

6 Consider wee a future condition: prepare we our selues for a life permament, for an estate of all continuance, and God of his infinite mercy grant vs all grace so to doe.

7 In the meane time let vs walke worthy of the vocation whereunto wee are called in Christ Jesus, bona conuersatio saith an auncient Father, Eph. 4. 1

confundit aduersarium, edificat proximum, glorificat Deum, a good conuersation, it confounds the aduersary, it edifyeth the neighbour, it glorifieth GOD our father in heauen, becaus-

August. de Verb. Do. 64. wee loue life, saith S. Austen, God hath promised life: and because we feare death eternal life

Ier 35. 14. 8 The children of Ionadab abstained frō wine, because their father so commaunded them, & should not the children of God abstaine from sinne, because hee

Ro. 6. 12. speaketh it, Let not sinne raigne in your mortall bodies.

9 The Apostle saith, This

2. The. 4. 3 is the will of God, euen your holinesse, wee obey this his will not to merite, but to shew our duety which also causeth in vs a finall feare to offend.

10 And were there nothing else but this will of God, this were sufficient to moue vs to walke soberly, nay, to apply our selues to liue in all holines of conuersation, for the reuerence

rence wee beare to him who hath called vs vnto the state of grace, cannot but worke in vs euen that obedience and loue which becommeth those who expect in mercie a state of glory.

11 But will temporall benefites moue vs? then as Gods bounty doth abound, so should our loue and dutie abound also. All things we see keepe their naturall course, whereunto they were ordained, and shall man differ from insensible creatures? Euery effect hath recourse vnto the cause, the riuers that come from the sea, returne themselues into the sea againe, If you doe good vnto them that doe good vnto you saith Christ our Sauiour, it is not so much, heathen men will doe it: the very instinct of nature doth moue all to returne loue for loue, and therfore much more should wee afford God all loue and dutie who giueth all, & forgiueth all.

Mat. 9, 46

Iob. 1. 10. 12 In tryall of the holy man Iob, Sathan saith, Hast thou not hedged him, here are droues of Camels, and heardes of cattell, and these many children, Iob is so blessed, that if Iob should not blesse God againe, Iob were worse then a stocke or a stone.

We see amongst men the master requireth seruice, & the captaine fight: Vee that said, Date Cæsari quæ sūt Cæsaris, said also Date Deo quæ sunt Dei. Giue vnto God that which is Gods, which is reuerence and worship of his holy name.

13 To all this, a principal effect some remembrance of our ende ought to worke in vs moueing to mortification, which doth not consist in some little outward shewe, or bare speculation of puritie and sinceritie of life, nor in a talkatiue floryish of a mortified profession, vnlesse we thinke to goe to heauen enly in speculation.

the

The Prophet Esay exhorting to the true fruites of contrition, doth not say, Discite bene loqui, learne to speake wel, but Discite bene facere, learn to doe well, apply your selues to equitie, deliuer the oppressed, help the fatherlesse to his right, let the widdowes complaint come before you. It was our Sauiours owne rule: The workes that I doe testifie of me. It is true of faith, which was seene in Anna of Samuel, shee did not onely conceiue him, but shee brought him forth, yea she nurst him & consecrated him to Gods seruice, so must wee doe with faith. *Esa.* 1,17, *Iob*, 10, 25 1. *Sam*, 2.

14 We must not haue the voice of Iacob, and the handes of Esau, or doe as boat-men are wont, who rowe one way, but looke an other: talke this way, but liue the contrary, like those who are curious in other mens liues, but careleſse in their owne: or as foolish

Mat, 20, 8 Marchants, who make a little shew outwarde, but haue bare Store-howses beneathe, our religious actions are they that must shortly stand by vs: the penny is readie for the ende of the day, which is drawing on apace, The Sunne is long since past the Meridian line:

Lu, 14, 19, and we know death will not be aunswered with a Habe nos excusatos, I pray thee haue me excused: we had need better our selues, the time is not long, and we may remember whither we are going.

15 Foolish virgins thinke their oyle will neuer bee spent.

Lu, 16, 8, Christ sayes. the children of this world are wiser in their generation. Are we so carefull for the time to come, as commonly we are for the time present? I would to God we were:

Ro, 13, 12, considering the season, it is now time to arise from sleepe, the day is passed, the night is come neare.

Last

Chap. 29

Last of all, our continuance in this world being only a passage vnto a better state to come, should it not moue vs to moue vs to meditate of the end wherefore God sent vs hether, and the condition wee expect when wee are departed hence: the meditation of which departure may daily put vs in minde to eschew euil and doe good to feare God and keepe his commaundements, which is the conclusion of all. Hoc est enim omnis homo, for this is euery man, yea without this he is no man. *Ec, 12, 13*

wherefore that which is the sterne vnto the ship, the eye vnto the body, the compas to the Pilot, the same is vnto a wise christian man, the consideration of his ende. which consideration hath also like a soueraigne medicine these two vertues first it allaieth our swelling humore when wee consider we must die: secondarely it raiseth vp our

sorrowfull harts, when we call to mind we shall rise frō death.

CHAP. XXX.

Wherein is shewed in the last place, that a consideration of Christ his second comming to iudgement ought to moue euery one to liue religiously, and also to apply himselfe to this lesson of learning to die.

THe manifolde reasons before alledged, may induce the careful Christian to liue religiously and in part apply himselfe at the last to this lesson of Learning to die: the inculcable necessitie of death is in it selfe sufficient to moue him hereunto. For what Esculapius, or Phisitian how skilfull soeuer can make mortalitie immortall.

Esculapi.

The

The radical moisture by little and little, will wash so long with the washing Lampe, vntill the light goeth out, the lampe is spent, and so an end God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word, as also by many spectacles before our eyes: so that we doe not onely heare with our eares, but also behold often with our eyes, both what wee are, and what we shall be.

Many are the euents which we may reade to haue befallen many in this case The sudden end of Ananias and Saphira, of *Act. 5,3,* Anastasius whome the Church stories doe mention, to haue bin stroken suddenly with lightning from heauen, may moue the most retchlesse to remember themselues.

2 The Prophet Dauid mentioning the sudden destruction of those which murmured a- *psa. 7,8.3* gainst God in the wildernesse,

saith,

faith, While the meate was yet in their mouthes, the wrath of God came vpon them. Of which very instante the Apostle saith, These thinges came vpon them for our example, and are written to admonish vs vpon whome the ends of the world are come.

2. Cor. 10. 11.

3 If all this be not sufficient, yet a consideration of Christ his second comming to iudgement, should aboue all other moue euery man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly expressed, and that too, in so many places God doth thereby shew, how diligently the same should be considered.

Ioel. 2. 31. Ioel. 3. 15. Dan. 7. 13 Mar. 13. 24. Lu. 21. 25 Mat. 24. 29.

Now what is more forcibly expressed in sacred Scriptures, then is the second comming of Christ vnto iudgement, which is called a great day, and such a day as neuer was from the beginning of the world: when the

Sunne

Sunne shall be darkened, the Moone shall not giue her light, when the Starres shall fall from heauen: when the voyce of the trumpet shall sound, when all the kindreds of the earth shall mourne, when they shall see the sonne of man come in the cloudes of heauen with power and great glorie; when the Sepulchres shall open: when the sea and the earth shall giue vp their dead: when all the world, Kings Princes, and Potentates of the earth shall appeare before the tribunall seate of Christ. Blessed Lord, what an appearance shall this be?

Chap. 27.

Esa. 13. 10

Ez. 32. 7. Io. 5. 22. Ap. 20. 13

Mat. 16. 27

2. Co. 5. 10 Ro. 14. 10

4 I know not (saith S. Chrysostome) what others doe thinke of it: for my selfe, it makes mee often tremble to consider it.

Chry. hom 77. in Ma

O that we had hearts to meditate of this great comming of Christ to iudgement: then would wee sone for a sinfull life past bee auenged vpon our eyes, and wish with Ieremie,

Ier. 9. 1. 2

remie, that our heads were a fountaine of water: then would we say with Demosthenes, yea euery one would soone answere, the first prouocation to euill, οὐκ ὠνοῦμαι μυρίων δραχμῶν, I will not buy repentance so deare.

5 To flatter our selues with hope of deferring of this time is all in vaine. Talem te inueniet dies Domini, qualem te relinquit extremus vitæ dies Looke how the last day of thy life doth leaue thee, so shall the day of iudgement find thee: take heede ye vnwise among the people, Oh when will yee vnderstand, saith the Prophet?

6 Who would not but accept of the fatherly forewarning of Christ our Sauiour, by those many precedent tokens, as forerunners of this his comming? These are both sayings, and signes: The sayings amongst other, That for his elect sake, the dayes shall be

short-

shortned. And, behold I come quickly, *Ap. 22, 12*

For signes, the waxing cold of charitie the rising of Nation against Nation, the abounding of iniquitie, without further application, these may bee left vnto our silent thoughts. *Mat. 24. 12, Lu, 17. 27*

Was there euer lesse loue? Is not that little loue amongst men cold and hollow loue.

Christ said O ye of little faith, and it may bee said, O ye of little loue. Where is that Ionathan that loues Dauid as his own soule? Where is that vprightnesse of conscience, when men rather for shame of the world, then otherwise, for the loue of God and goodnesse, abstaine from extreame impietie? How many with Ioab embrace friendly, but carrie a malitious hearte to Amasia. *2 Sa, 3, 27*

7 The Apostle sayeth, That the latter dayes shall bee perilous dayes, for men shall bee louers of their owne selues, coue- *2. Ti, 3. 12*

tous,

teous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholy.

8 The Philosophers can tell vs, Nullum violentum est perpetuum: That no motion violent is wont to bee permanent. The Rainbow as it hath a watery colour, which may shew vs what hath bene past: so hath it also a fiery, to signifie what is to come.

When sinne was multiplied vpon the earth. God sent a flood to wash the earth: now sinne is growne so huge, washing will not serue, and therefore fire shall consume Sathans fierce rage, may argue the shortnesse of his time: the coldnesse and barrennesse of the earth and trees shew the qualities of aged bodies, or in effect tell vs, there will come a time, when we shall not haue any longer the vse of them.

9 The decay of ancient families and houses, the defect of

strength

strength and stature, do make vs dayly see, the world is weareing away.

10 That which is the flashe of lightning before the hydeous clap of thunder; that which is the musstering of an hoast of men, before a sadde battell, the same are these signes before Christ his second comming to iudgement.

11 To bee curious with the Bethshemites, in prying into God his Arke, hath beene the folly of some men, to bee calculating and skanning the daye and yeare which is vnknowne vnto the Angels in Heauen, is needelesse. For seasons or times, Non est nostrum scire, It is not for vs to know, for our appearance at the time before Christ, to giue our account Omnium est scire, It is for all to know. 1. Sam. 6. 12

12 That then the secrets of all heartes shall be reuealed, that a generall audice shall bee keyte

Christ himselfe sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine King, that will take account of his seruants. God will require a reckning at our hands of the time he hath lent vs, of the graces he hath giuen vs, of the blessinges in this world bestowed vpon vs.

Mats 28, 23.

When fauour shall not excuse, riches shall not excuse, friends shall not excuse: but against the faulty, Christ shall giue testimony, the Angels shal giue testimony, Gods benefites shall giue [testimony, their owne conscience shall giue testimony.

Lu. 16. 3.

When the rich mans steward in the sixteenth of Saint Lukes Gospell, saw how the world was likely to goe with him, to wit, that hee must giue an account and be put from his stewardshippe, it was time for him to call his wits together: and so is it for vs all, if wee haue

any

any care of the accoſit which wil be required at our hands.

13 An account for our ſelues, Adam vbi es, Adá where art thou? How haſt thou walked in the commaundements I gaue thee? An account for our bre-thren, Cain vbi eſt frater tuus Abel, Cain where is thy brother Abell? How haſt thou vſed him? An account for our bo-dies: haue they beene kept as the temples of the holy Ghoſt? An account for our Soules, whether they be fit to appeare in the ſight of ỹ great ſhepheard? An account for our workes. An account for our wordes: An acount for our very thoughtes.

It is moſt true, God is mer-cifull, but we cannot tell whe-ther our ſinnes will make ſe-paration betweene God and vs, if we be not careful in time; a conſideration hereof may be the ſquire to frame our building, the guide to direct our paſſage to heauen.

Gen. 3. 9.

Gen. 4. 9

1. Co, 6, 19

1. Pe, 2, 25

Ap. 22, 12

Mat, 22,

Wiſ. 1, 9.

14 Great are the agonies of death, when the ſicke ſhall ſee the world, his friends, and all earthly things forſaking him. But farre greater is the horror of iudgement, to conſider he is now going to aunſwer for all he hath done in the body.

15 Let vs a little call to minde, what manner of daye the day of the Lord ſhall bee, Beholde the day of the Lorde commeth (ſayeth the Prophet Malachie) as a flaming fire, and the Prophet Ioel ſaith, Dies magnus terribilis, a great day, a terrible day.

Mal. 5. *Ioel.* 1, 12

16 When an earthly King goes in perſon to battell, the whole Realme is moued, the noyſe of armor and armed men is heard, the trumpets ſounde, the heartes of all on euery ſide are moued. Much more ſhall this be, when the King of heauen and earth ſhall call together the whole hoſt of heauen to this battell: Bleſſed Lord,

how

how shall the inhabitantes of the earth shake and tremble hereat.

17 Erit dies vna (sayeth the Prophet Zacharie) quæ nota est Domino, There shall bee a day which is knowne vnto the Lorde; dies Domini, the day of the Lord, so properly called. Zach. 14.

First, because knowne only vnto the Lorde. Secondly, because in that day the Lorde only shall shew his power openly. Thirdly, because other dayes were giuen vnto the sonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

18 If the powers of heauen themselues shall bee moued, what shall flesh and bloud the sonnes of men doe? if there bee such feare at the thinge presēt, what will there bee at the sentence to come? what sighes, what sorrowes, what moanes, what mourninges will there bee

heard in this day of mourning? how shall the evill be confounded with the countenance of Christ, whome they haue neglected, and cry vnto the mountaines to hide them from his presence.

19 And here wee may also consider with what power the Sonne of God shall come to iudge the world: he came once in humility, he shall now come in glory: hee came once in poverty, he shall now come with maiesty: Videbunt regnantem quem viderunt morientem. They who once saw him dying, shall now see him raigning.

20 Call to minde how the sheepe shall bee separated from the Goates, the wheate from the Tares, the wise from the foolish Virgins, some receyued in, others secluded, and for euer shut out.

21 Consider of the secretes of all hearts at this day shall be opened, in that infinite as-

semblie of men and Angels, whē all sins with all their circumstances, the time the place, the maner shalbe laid forth and published.

22 Consider that if the countenance of an earthly Judge bee fearefull to the guilty prisoner: how much more shall the beholding of the eternal Judge emeze these, who finde a thousand witnesses in themselues, to giue in euidence against them. Lest of all, let a remembrance of hell fire quench in men the heate of all vnlawfull desires.

O that wee would watch and pray, that wee may bee counted worthy to escape all these things, that shall come to passe, and that wee may stand before the Sonne of man: goe vpon his right hand and heare that ioyfull voice: Come yee blessed of my Father, receiue the kingdome prepared for you from the foundations of the world. *Lu.21.36 Mat.25. 34.*

22 And here let vs exercise a while the three faculties of the

mind: Memory to call to minde what hath beene tolde vs of the state of blessednesse, vnderstanding to conceiue of it, so farre as our capacity is able to reach, and last of all, Loue to affect and desire it with all our harts. Think wee of that City where all is peace, all is quiet, all is ioy: Where all the Cittizens know without errour, prayse without wearinesse, loue without changeablenesse, they loue, and euer desire to loue: they see and euer desire to see.

2; O Citty, very excellent thinges are spoken of thee. In thee there is no yesterday nor to day: if wee desire faireneſſe, in thee is pulchritude, as the Sonne: if Musicke, in thee is the melody of the Angels: pleasure, in thee is fulnesse of pleasure for euermore: if security, in thee is no alteration: if concord in thee is all consent, if continuance of ioy, in thee is al eternity.

Let

Let vs behold a little in contemplation, the quires of Angels and Archangels prayſing God, ſeeing that holy that makes all holy. Enioying that tranquilitie which hath no diſturbance, that knowledge which hath no error, that loue which hath no offēce, ẏ more they loue, the more they deſire to loue.

He that neuer taſted honey, the taſte thereof muſt needes bee ſweete vnto him. Will not this bleſſednesſe bee acceptable after all the ſorrowes of a tranſitory life?

If the very remembrance thereof bring comfort, what will the enioying doe? if wee are ſomewhat moued when wee call to minde, that all knowe God, all ſee God, all loue God: then what will it bee one day, to bee ioyned with that celeſtiall ſociety, to know with them, to ſee with them, to loue with them? Now what a ioy is it to conſider the ioy of this moſt

ioyfull day, to all faithfull beleeuers in Christ Iesus, who shall be quit by Proclamation, Who shall lay anything to the charge of Gods chosen? How shall their hearts exult? Saying, Lord, wee are not worthie to be seruants, and thou makest vs sonnes, nay heyres or coheyres with thee of euerlasting glory. A remembrance hereof should euen take vs from our selues Rayse vp thy selfe, O soule, saith S. Austen, & thinke of that good which containeth all good.

August de Spir. Ani.

O sweet voyce of the sonne of God, Possidete; not receiue, but receiue to possesse the kingdome prepared for you: vnto which kingdome Iesus Christ bring vs all for his infinite mercies sake,

Amen.

Oh

Oh that men would consider

- Things past,
  - 1 The good omitted in
  - 2 The euill committed, against
  - 3 The time lost, which is
- Thinges present
  - 1 The shortnesse of life, which
  - 2 The worldes vanity, whereby the
  - 3 The space giuen to repent wherein
- Things to come.
  - 1 The giuing vp of our account,
  - 2 The day of death which is
  - 3 The day of iudgement which is

Table.

1 Not prouiding for a time to come,
2 Neglecting the day of grace,
3 Desisting from doing well:

1 God by disobedience,
2 Their neighbour by hurt done,
3 Themselues by consenting to sinne.

1 Pretious,
2 A benefite from God,
3 Irrecouerable.

1 Flyeth as a shadow,
2 Fadeth as a flower,
3 Is onely certaine in vncertaine.

1 The couetous are deceiued,
2 The carnall lead
3 The proud caught.

1 Our estate should be remembred
2 Our passage considered,
3 Our good foreseene.

When wee must answere for our
1 Thoughts,
2 Wordes,
3 Workes.

1 At hand.
2 Sure,
3 Vnsure.

1 The last doome,
2 To the euill fearefull,
3 To the good ioyfull.

CHAP. XXXI.

A Shorte Dialogue betweene *Faith* and the *Naturall man*, concerning mans estate in the world, and his departure from the world.

Faith.

IS thy beliefe rightly grounded? Natur. I profesſe the name of Chriſt. Faith. Never tell me of profeſſion: Doeſt thou thinke of no other estate, but a bare continuance in this world onely? Natur. Yes, I thinke of another world to come, and alſo of my departure from the ſtate preſent. Faith. I would e to GOD thou diddeſt in heart, in truth, and veritie, ſo;

I feare thou doest deceiue thy selfe. Natur. As how I pray you? Faith. Because this is but a superficiall conceite: Natur. How know you that? Faith. Marry thy life is led in such security, as if thou mindedst nothing lesse, then the time to come: Natur. But may I not take part in the pleasures of this world, and vse them when they are offered? Faith: Thou mayest for honest recreation: but vse the world, as if thou vsedst it not: Natur. I am of great birth and Parentage: Faith: True honour is not of others, but of our selues: Natur. But my house is ancient. Faith. Then beganne it by vertue, and by vertue shouldest thou continue it. Natur. But my Progenitors haue flourished, Faith. True, but are they not gone the way of all the world? And thou also must follow. Nat. But I am in the flower of youth: Faith. Yea but remem-

remember thy end, and that thy youth is but a flower that may soone fade. Natur. But there is nothing more distant from the end then the beginning. Faith. In the state of man it is not so, wherein often we beginne and end together. Natur. But I haue strength. Faith. Boast not of strength, some little touch of sicknesse will make thee soone stoope, Natur. But I am healthfull. Faith. Health is a blessing, and therefore vse it well. Natu, But I liue in greate abounddance. Faith. Then liuest thou in great care. Natur. But I liue amidst many delightes. Faith. Then liuest thou amidst many temptations, and therefore take heede of them; Natur. But I am in high place. Faith Then thou art in a slipperie place. Natur. But I haue the gouernement of many. Faith. Then art thou also seruant vnto many. Natur. But I haue friendes. Faith. Trust not in

princes,

princes, trust not in any Child of man, trust in God. Nat. But I haue riches. Faith. If riches increase, set not thy heart vpon them. Natur. But I haue honours. Faith. Then hast thou enuy also: Nat. But I am glorious in the world: Faith Desire to bee hid vnto the world, and knowne vnto God; Nat. But mee thinks I am well, Fa. How can that bee, liuing as thou liuest in a vale of teares? Natur. But I hope for peace of mind: Fa. Then must thou be conquerour of thine owne affections; Na. But I haue much laide vp for many yeeres: Faith. So saide hee, whose soule was suddenly taken from him. Nat. Is our state then in this world, so vncertaine? Faith It is; Nat. Then will I hope for the life to come. Faith In so doing thou doest well. Natur. But what shall I doe in the meane space? Fa. Loue God with all thy hart, with all thy soule, with all thy strength

strength, and thy neighbour as thy selfe. Natural. For all this, I cannot but affect the worlde. Fai, Is it not wonderfull that thou shouldest affect the world, whereof thou hast experience enough, how troublesome, how transitorie it is, Na, But it hath some pleasures, & those pleasures make me loue it. Fai, The worldes pleasures are fleeting pleasures and intermixed with a thousand feares; but wouldest thou raise vppe thy selfe to the desire of true pleasures, which God hath laide vp for all that loue him, thou wouldest soone bee out of loue with these, No, would to God I could then once set my delight vppon future ioyes, Faith, Thy desire is good, but shall I tell thee thou canst no more comprehend them whilest thou liuest in the loue of this worlde, then can a Prisoner shut vppe in a close and darke dungeon, know what

is done in the Princes Court, or a banished man in a forreine land, know what is done in his owne Country. Natur. I cannot but confesse the worlde hath much bitternesse, and yet for all that I am loath to leaue it. Faith. Why so shouldest thou desire rather to liue in continuall sorrow, then to be freed of al griefe whatsoeuer at once. Nat. Death me thinkes is euil. Fait. No euil is glorious, but death is glorious, and therefore no euil. Natur. I cannot but wish to liue long in the worlde. Faith. Doth hee not seeme foolish, that wisheth hee had liued a thousand yeares agoe, and is it not a great folly to desire to liue a hundred yeares hence, Natur. but these companions my body and soule, are loth to depart each from other. Fa. They are indeed separated for a time, but be of good cõfort, for there will come a day when they shal meet together & reioice

together

together. Nat. This doth much comfort me: I will now learne by the grace of God to dispose my selfe for my departure from this world. Faith. A Heathen man could say, Miserum est nescire mori, a miserable thing it is not to know this, that departe wee must from this present world. Nat. I shall from hencefoorth lesse esteeme of the worlde then I haue done. Faith. God continue thee in this good mind vnto the ende.

CHAP. XXXII.

A Dialogue betwixt *Discontent* and *Hope*.

Discontent.

Am more miserable then any. Hope. Others ar miserable too, we al litte ina world of miserie. Disco. But I more miserable then any. Hope Leave to complaine, deliverance is of God, who will not faile them that call vppon him. Disc. I am in bondage. Ho. Remember there will come a time of freedome. Disc, But I am poore & helpeles. Hop, so was Lazarus who did reioyce in Abrahams bosome. Disc. But I am afflicted in body, Ho. so was

Iob whome God loued, Discon. But I am reproached in the world, and I feare infamy *Hop*, Feare God, if the reproach bee true, craue mercy for thy faulte at his handes, if false, let thy owne conscience comfort thee. Discontent. But I haue lost the time. *Hope* Indeede a great losse, but it is neuer too late, so that at last thou doe well, Disc. But I am destitute of friends, *Hope* God is thy friend, if thou rely vpon him. Discon, But I am weary of this toylesome world, *Hope* Heauen is the Hauen of rest, Disc. But I would bee gone from it, I care not how, *Ho*. Fie Discontent, suffer rather a world of torments then to bee so faithles. Disc. But I haue no other remedy, *Hope*, Call for grace, cast off this abiect feare with vaine thoughtes, away with them: hearken not to the shamefull inticements of Sathan, Dis. But I am full of troubles. *Hope*, So was hee

in

in the world, that is in glory. Disc. But death is very grieuous. Hope. It is not so, but an end of griefe: In sorrow thou shalt eate thy breade, vntill thou turne to earth. As if then sorrow should end. Dis. But I am sorrowfull; Hop. Sorrow may endure for a night, but ioy commeth in the morning. Disc But I eate the bread of carefulnes. Hop. So haue all the seruants of God done. Discon. But I haue often called and see no deliuerance Hop. God will send deliuerance assure thy selfe, at the last. Disc. But I haue not the possession that other haue. Hope. A competent measure of wealth to retaine honest reputation in the world, is sufficient. Disc. But I waxe in age. Hope. Then doth the time of thy deliuerance draw on. Disc. But I am olde and crooked. Hope. Then make an ende with the world. Discon. But I am pained with sickness. Hope. The

health of the soule, is most to be desired. Discon. But I feare death, Hope. Thou needest not for it shall not hurt thee, but make thy happy entrance into life, Discon. But I am loath to leave the world, Hope: Why shouldest thou so be, seeing thou art going to live with Christ? Discon: But I live not in that pleasure I see others live, Hope, Be content, remember to whome it was saide, Sonne, thou in thy life time receiuedst thy pleasure. Discon. But I am euer vnder the Crosse, Hope. So must all bee who will follow Christ, Discon, But griefe is present, Hope But the reward is yet to come, Disc. But I often want mirth in this world Hope. God doth humble vs a little by want of worldly mirth, but blessed are they who now weepe, for they shall reioyce; we thinke them happy that abound in all mirth of the world, but Christ sayes,

Blessed are they that mourne. Disc. Well Hope, seeing the case is such, and so full of cõfort in times of distresse, whatsoeuer befall me, I will put my trust in God. Hope, Then assuredly thou shalt neuer fall, either in life or death, in this world, or in the world to come. Disc. In the meane time the miseries of this world are such, and so great, that for ought I see, they will neuer end vntill they end me. Ho. Why shouldst thou thinke so, for these storms may blow ouer in time, put thy trust in God assuredly, he will neuer faile them that trust in him. Disc. But I would know how I should goe through the griefes & crosses of this world. Ho. Euen by a stedfast affiance in Christ, who said to his Apostle, gratia mea tibi sufficit, my grace is sufficient for thee. Disc. My afflictions are great. Ho, Thou art not alone go to Spittles and hospitals, see there the

distressed,

distressed, woe abroade in the worlde, and then shalt heare complaining in every place, such is the misery of the time. Disc. But flesh is fraile, and to suffer is grieuous Hope. Thou maist remember, the estate of Adam and all his posterity, is to eate their bread in sorrow, vntil they returne vnto the earth. Dil. It is true: & here is my comfort, that these troubles will haue an end. Hope. Cast off timorous doubts, take manly courage, serue God and feare him, howsoeuer the worlde entreat thee hardly for a time, bee thou wel assured (relying vpō God) thou shalt haue ioy in another worlde that is worth all. Disc. Well, I will go then through these miseries as I may, and rely wholy vpon him. Hope. The same God strengthen thee in the way, and giue thee ioy at the end of the way, Amen.

CHAP. XXXIII.

A Dialogue between Presumption and feare.

PResumption, I am more holy then other. *Feare*: So saide they who were most vnholy. presum; But I am not so prophane as I see many men. *Feare*, What art thou that iudgest? pres. But may I not glory in my vertues *Feare*. Glory in God? pres: But I haue more graces then others: *Feare*, So had the holy Prophets of olde, and yet did neuer despise others: despise no man, thou knowest what thou hast beene, thou knowest not what thou shalt bee: pres. But I haue better gifts then a number besides *Feare*, Take heed, thou knowest

all not how long thou shalt enioy them: Saint Austen was wont to sigh when he heard of the fall of others, because without Gods good assistance the same might haue come, said hee vpon my selfe, presi: But I am sure all is safe. Feare, So saide they who counted themselues, children of Abraham, and are fallen. Presumption, But I am wise. Feare, So wert thou, if thou didst not say so. Presumption, But I am happie, Feare, S. Paul sayeth, let him that standeth, take heede lest hee fal: pre. But I haue many daies to liue. Feare, No, thou hast no warrant for the least continuance; presumption: But I am strong and healthy: Feare, So haue many beene, and yet taken away in a moment: presi. Me thinkes I should not passe away so soone: Feare, Why not thou hast here no continuing Citty. Presi: But how should it fall? Feare. Hast thou

not ſeene the talleſt Oakes of the wood fall: the Angels themſelues by pride? preſump. It is true, but for all that I cannot feare Feare. No canſt thou? then is thy danger greater, the holy man Iob feared all his workes. Prel. But is it true that the ſtate of this world is ſo mutable? eare It is mutable and conſider it well, and thou ſhalt finde experience thereof to the full. Prel. Well, I will make leſſe reckoning of it, then I haue don. Feare. Then ſhalt thou doe well heere and hereafter. Prel. Now I ſee my folly in being ſo confident. Fe. Be carefull be carefull: too much ſelfe-loue and boldneſſe hath vndone many. Pre. I will not from henceforth deſpiſe others, nor glory in my ſelfe Feare. Let him that glorieth, onely glory in God, and know this, that by how much the higher thou art, by ſo much ſhouldeſt thou be the more humble. Prel. Now I

conſider

consider my owne frailty Feare. This consideration will make thee poore in spirite: and blessed are the poore in spirit: for theirs is the kingdome of heauen. pref. But how shall I doe when temptation comes? Feare. When a vaine opinion of thy selfe, would puffe thee vp, then let a good remembrance of thy frayle estate, pull thee downe: when the tempter by too much abiect feare would cast thee down, then let a remembrance of Christs mercy raise thee vp:

CHAP. XXXIIII.

A short discourse wherein is shewed the great commendation of a peaceable course of life, vnto which course of life, wee are moued by a consideratiō of our departure.

TO passe ouer the dayes of this our pilgrimage in peaceable manner is, and ought to be one Christian honest care: The holy Ghost commanding vs to seeke peace, and to ensue it. It was Christs owne farewell from his Disciples. My peace I giue you. It is sure, there is nothing more agreeable with the state of Christians then peace, whose

psal. 34. 14.

Ioa. 14, 27

calling

calling is a condition of peace, whose redeemer was the prince of peace, whose enemy is the enemie of peace, whose conquest is euerlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet Dauid sheweth, eyther if wee respect deliuerance, from enemies abroad, *H*appy are the people that are in such a case: or quiet from discorde at home, And thou shalt see thy childrens children, and peace vpon Israel? for both the church well prayeth, Giue peace in our time O Lord:

Psal. 145.

Psal. 128

Amongst other differences whereby the children of God are discerned from the children of the world this is not ẏ least, that they are ẏ children of peace. It was the harlot that woulde haue the child deuided, Saul that had an euill spirit, had an vnquiet and troublesome spirite, but Dauid that had a good spi=

rit had a spirit of peace. It is that enuious seed that man delighteth in, sowing sedition and enuy in the mindes of men, as he neuer did more amongst christians, then in these euill dayes: the world is come to that passe, that one man almost dooth not loue another.

Saint Paul exhorteth that prayers and supplications intercession and giuing of thankes bee made for Kinges and all in authority: and why? That wee may liue a peaceable life in all godlinesse and honesty.

Amongst the punishmentes of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest: In like manner amidst this worldes felicity, these cumbersome thoughtes are wont much to molest the worldes followers.

3 The graces that flow from Gods spirit, are resembled often vnto riuers, and pleasant waters: These riuers abide not

not on the higher mountaines, but haue their recourse through the lowest vallies. There is nothing that more resembleth the diuine nature then peace, and quietnesse; the more vnited in loue, the nearer are wee to the first mouer. But what is the cause of the contrary? That proud error of the Pelagians, trust in our perfection.

Want of humility the cause of an vnquiet life. *Mat.* 11. 29.

It is want of humility that makes men so far from a peaceable state and condition of life: Our Sauiour Christ exhorteth vs to learne of him to be humble and meeke, that so wee may finde rest vnto our soules: In me habebitis pacem In me you shall haue peace: what kinde of peace? surely true peace, not the worlds peace, the peace of God which passeth all vnderstanding, hominum, Angelorumque, both of men & Angels saith Austen, And that therefore Christ hath called vs out of the worlde, to a condition

Aug li. 22 de Ciuit. Dei, cap. 6ls.

of

of peace. It is saide that the meane to kill the serpent, is to bruse his head, the head of the olde Serpent is pride, To proceed.

4 Was it not folly in the Israelits to desire rather to live in the troubles of Egypt, then in the land of promise, where they might have quiet, and time to do their sacrifices vnto God? The same is the folly of many, who chose rather to be moiling in the World about ambitious and contentious practises, seeking reuenge and glory rather then to retire a little to a peaceable state of life, wherein they might apply their soules to deuotion: potes esse solus in multitudine, sayeth Bonauenture, & inania non cogites, thou mayest be alone in a multitude, if thou thinke not of vaine things.

5 Stories make mention of Arsenius, who of a glorious Senator, became a great louer

of

of Christ, and contemner of the world, who was also sayde to haue by a diuine oracle this aduertisement, Fuge, tace, & quiesce, Arsenius flie, be silent, and giue thy selfe to quiet or peace.

The more we estraunge our selues from the loue of this worlde, the nearer wee draw to God, & if wee draw neare vnto God (saith S. Iames) God will draw neare vnto vs. Much familiarity with men we shoulde auoide, and enter familiaritie with God and Angels, and often to commune, eyther de Deo, or Cum Deo, of God, or with God. The most honourable estate of life, is to serue him, all our interiour, eyther pleasures or profites, for a time like some small cloudes passe to and fro, and are at last dissolued into nothing. *Iam. 3, 8.*

6 So wee haue so much water, as will carry the ship, or with Iacob foode and rayment for their iourney, some compe- *Gen. 28, 20. 21,*

tent

tent estate to retaine honest reputation in the world; Let God be our God, and let his benefites bind vs vnto him.

An vnquiet or troublesome life, is their life, who haue not knowne the way of peace, and may also feare a time of trouble to come. To liue religiously and peaceably before God and man, is their christian conuersation, whose prayer is with the Prophet; that they may dwell in the house of their God all the dayes of their life, or with Ezechiah, to beseech God they may bee gathered to the fathers in peace. Hee which for the loue of Heauen (saieth Saint Austen) doth despise earthly things shal surely finde great tranquility of mind: and this hee shall procure by meditation, which meditation doth often raise vp the deuout soule to the beholding of better thinges to come: and bring it into an extasie, as the learned

Augustin de Spirit. & anima.

Dionis. Carthus. de memoria mortis.

wyte, while some haue entered into a religious remembrance of their end.

6 If Christ did cal worldly men to labors, and anguish of mind, they might answer as those in the Gospell: Lord haue vs excused, but calling them to vndertake a swæte yoake, and promising rest vnto their soules, peace celestiall in the state of grace and peace eternal in the state of glory: how can they but finde in their hearts to come, beeing so louingly called? and to passe their time in that peaceable course, which true deuotion is wont to afford the well disposed for their euerlasting good? *Lu.* 14, 11

7 The birde, who for necessity is faine sometimes to staye vpon the earth is notwithstanding for the most parte soaring in the ayre, where shee tunes many a quiet and pleasant ditty. In like manner for necessities sake onely our cogi-

tations

tations are somtimes on things here beneath: but our chiefe delight should be higher, where is quiet and peace of conscience; where no distracting thoughtes disturb them that are risen with Christ, and seeke the things that are above, where Christ sitteth at the right hand of God; these haue a good conscience, luge conuiuium, A continuall banket, tranquillity of minde, as a paradise of quiet, and contentation, as a storehouse of treasure.

8 Now therefore seeing our condition of life is onelie certaine in vncertainety, seeing our time passeth away, as the Prophete Dauid sayeth, as nothing, and man disquieteth himselfe in vaine, why do wee not endeauour to attaine a retired course of life, and content our selues with our calling, be it but meane amongst men, vt fabula, sic vita non quam diu, sed quam bene.

γνῶθι σεαυτὸν, Knowe thy selfe O men

9 We know assuredly after all our climing, downe wee must. die wee must, where or when, we know not: heere we learne one, there another, one falleth in his full strength, being in all ease and prosperity, another in the bitternesse of his soule, and never eateth with pleasure; both (sayeth Iob) sleep in the dust, and the slimie valley shal be swept over them. The old Israelites kepte the feast of Tabernacles, in remembrance that they were but pilgrimes. Iob, 21.33

10 O good Lorde that mē would sometimes consider this, and leaue the pursuite of this troublesome world, which will never yeelde vs any other but certaine sorrowes, vncertaine ioyes, and follow Christ in meekenesse, who is the way, the trueth and life: without the way we walk not, without the truth we know not, without this life we liue not. wee follow

him

Mat, 11. 29. him in lowlineſſe of mind: the rewards of this following is reſt vnto our ſoules. Of this following ſomewhat may be ſpoken in another place.

Ge. 48. 14. Iacob laide the hand of bleſſing vpon Ephraim the yonger:

Iam, 4. 6. And God (ſayth Saint Iames) beſtowes the gift of grace vpon Ephraim too, that is, to ſay, the lowlier. The Apoſtle Saint Paul in euery Epiſtle, where he commendeth them to whome he wrote, to grace, he commendes them toyntly to peace: his vſuall ſtile is Grace and Peace; as if where grace is, there peace is: as where the fire is, there heate is.

Pſ. 4. 27. Wherefore that ſame Vnum petii of the Prophet, may be the Vnum petii, of euery well diſpoſed man; One thing haue I deſired of the Lord, that I may dwell in the houſe of the Lord, or ſerue him peaceably all the dayes of my life.

Is it not a great blessing to liue peaceably and die peaceably? Assuredly, the Apostle teels vs, godlinesse is great gain if a man be content. A speciall meane with Gods good assistance to obtaine this calme and peaceable course of life, is to withdraw our selues from the inordinate and excessiue cares of this worlde; from the too too much delight in these earthly affaires which is called by diuines πολυπραγμοσύνη, a multitude of worldly busines. Wee are often so farre from spending al our time in prouiding for the life to come, as we rather spend the least, nay almost no time at all.

12 S. Iohn sayeth Loue not the world, and wee loue nothing else. Loue it so long as we will (saith Ambrose) Quas non patimur tempestates? It will yelde vs storms enough. Wee set our hearts on riches, do they make the possessors euer

1. Ioh. 2, 5

Ambro. de spe, resur.

the

the quieter, euer the merrier? No verily, and rich men knowe I speake true.

13 Would we vnburden our mindes of some earthly desires, and eleuate our thoughtes to thinges aboue, should we not find much peace and quiet? Undoubtedly we should: moreouer what doth trouble the worlde so much, as a self desire to please our selues.

1. *Reg.* 19. 14. 14 When Elias fled before Iesabel, there came a winde, but the Lorde was not in the winde. After the winde there came an earthquake, but the Lord was not in the earthquake: after the earth-quake there came a fire, but the Lord was not in the fire; after the fire, there came a still soft voice, and the Lord came with the voyce; God is the God of peace, and therefore where GOD is, there peace is. Where a religious calme and quiet life is, there God is.

These telling and troublsome dispositions, these fierie scorching humors, are they not the workes of the flesh? Are they from that wisedome, that is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruites, without iudging as S. Iames speaketh? It seemeth not, if wee may (as wee may, sayth hee) iudge the fountaine by the water, the tree by the fruite?

Giue place vnto wrath (saith the holy Ghost) wee doe often nothing lesse our mindes are so set vpon reuenge. Saint Gregorie theweth the condition of wrathful man, his countenance (sayth he) turneth, his eies role, his tongue faultereth, hee frets and fumes, &c. Is the spirite of peace with such?

Among other titles of commendation the Wiseman giueth to famous men of olde, They were rich (saith he) mighty in power, and liued quietly at home

Eccles. 14, 5.

home. Theſe were well reputed of in their times: the people ſpeake of their wiſedome, and the congregations talke of their prayſe. Ezechias was wont to meditate like a Doue.

Two thinges there are, that do principally offer themſelues to our Chriſtian meditation, the firſt is the remembrance of Gods goodnes towardes vs, the ſecond, is an acknowledgment of our ſelues. In the remembrance of Gods goodnes, what more ſweete, ſaith S. Auſten, then to call to minde our redemption in Chriſt Jeſus our Redeemer? Enoch the ſeuenth from Adam: the Sabboth a day of reſt; Enoch, who was tranſlated, the Sabboth a time ſanctified, both figures of him, who in the ſeuenth age of the world, came to ſaue and ſanctifie all that beleeue in him. Noah and his ſaued in the Arke, Chriſt and his family in Baptiſme.

Iſaack

Isaacke is gone to be sacrificed, and yet Isaacke liueth, Ioseph is solde of his brethren, and for al that Ioseph is the stay of them all in time of need. The Sea regeneration, Pharaoh and his host drowned, sinne and Sathan that pursued vs with deadly hate. At the deliuerãce a Lambe is slaine, in the wildernesse a resemblance of the world are tasted bitter waters. In the passage there are stinging serpents the meane of curing is to looke vp to the Serpent lifted on high, a pillar of a cloude and fire diuerteth grace from heauen is the guide. The pilgrimes are gone to a land that floweth with milke and honey. Elizeus sends his seruant to raise one from the dead, it will not bee done, Elizeus comes himselfe. the dead liueth. The people are Captiues at Babylon, they must pray for Nabuchodonozor and Baltazer his son. The Church is for a time in captiuitie

tie prayer and supplications must bee made for kinges, and al in authority, that men may liue a peaceable life.

The blessing of peace is sent, God is honoured in the beauty and holinesse of his temple. For the acknowledgement of our selues, the summe is, we are mortall, from the Lord we come, and to the Lord we must returne againe: in the meane while, earthly blessinges for the body, the body for the soule, the soule for GOD. Vnto the Iewes earthly blessinges were promised, and vnto vs heauenly, and why, they were children, but we are come to full age.

Occasions of sinne should be prevented, if a few sparkes may follow great combustions, opportunity would not be let slip. Time is as the bird, which at every flight doth loose a feather, or as it was pictured out of old, bare behind, being once gone,

we

we catch after it in vaine: and these thinges would sometimes be thought vppon in the acknowledgement of our selues, God giue vs wisedome in our hearts. *Ec, 45.25*

S. Austen sheweth very diuinely, how the good of euery thing consisteth in peace. The peace of the body (sayeth he) is a temperature of the partes. The peace of the mind, is an vniforme consent of knowledge and action. The peace of body and mind together, is an existance in health. The peace of mortall man with God, who is immortall, is obedience subordinate vnto Faith. The peace of the Citty, is the concord of Cittizens within themselues: al submitting them to the authority of men in higher power: The peace of the house, is the vnity of men that dwell together in one. The peace celestiall, is that blessed fruition of God, in that happy consent of *Aug. de ciuit. Dei lib. 19. cap. 13*

all, where euery one loue o-ther as themselues, and God more then themselues: so what-soeuer is miserable (sayth the same Father) it is in this mise-rable, because it is not in peace, and whatsoeuer is happy, it is in this happy, because it is at peace.

But heere it may be said how can it be we should liue peacea-bly, seeing wee are euer amongst them, who are enemies to peace? The mother in law against the daughter in law, the daughter in law against the mother in law, And a mans foes are they of his owne house. The will against reason, Reason against the will, nay, which is more, euery man is two men, the flesh against the spirite, the spirite against the flesh. The law of the mem-bers sayeth the Apostle against the lawe of the minde, and this conflict is not for a time onely, but will continue so long as we haue continuance in these bo-

dies of sinne. In this case how may we then possibly attaine peace? sure it is, we shall neuer haue perfect peace in this respect seeing the flesh, which will euer rebell, is in this worlde, as it were planted in his own country: cast down this enemy may be cast out he cannot bee, vntill this mortall hath put on immortality.

Notwithstanding, let vs endeauor that though this enemy bee inhabitant; yet that he be not regnant: when a strong mã is bound of a stronger, the strõg mans force is abated, & made subiect.

The flesh is strong; but yet Grace is stronger to subdue the motions and desires thereof. The flesh is as the elder, Grace as the younger, but in this also is that true, The elder shall obey the yonger.

Blessed are the peacemakers (saith S. Austen) these are those, who subiect all the mo-

Aug. in Serm. de morte.

tions of the minde to reason, and those doo well gouerne such as are vnder them, who shewe obedience themselues to those who are ouer them.

The will is obedient vnto Reason, Reason vnto the vnderstanding, the vnderstanding to the soule, the soule to God: and by this meanes come we to a condition of peace euen in the midst of war. A kinde of peace there is, wherein sensuall men are wont to solace themselues: They set them downe to eate and drinke, and rise vp to play, They are not in the labours of others, all is pleasant and peaceable with them, a remembrance of their end, they will none of it, why? this troubles them before their time.

For these (sayth S. Austen) in viuis corporibus habent mortuas animas, in their liuing bodies haue dead soules, had they but one graine of liuely faith, it would much quicken them

Aug in Apocalyp, Homil, 3

in

in this dead ſecurity of ſinne. It was once ſaid, Vp Debora, vp the ſame may be ſaide vnto the ſoule hath the deſolate man true peace for all his pleaſurable delights? no certeinety, liuing in ſo vnrepentant manner, hee is not at peace with God, and if he be not at peace with God, hee is at warre with all the world: like as one diſpleaſing the Maſter of the houſe, hee ſets all his ſeruants againſt him.

They are the godly that enioy true peace, who loue God with all their hearte, the heart it is in man, the firſt parte that liueth, and the laſt parte that dyeth; with all their ſoule, which haue receiued the ſtand of grace all the facilities of body & ſoule concur in louing God.

Where this loue is once ſeated, there the Lambe and Wolfe liue together, as the Prophet Eſay ſpeaketh, nay, there is peace with the ſtones of the field, and ſo the ſtate of *Eſay. 11. Iob 5.*

the godly man, is like man his state in Paradise: while Adam was at peace with God, all thinges were at peace with Adam,

But some will say, how can he liue peaceably that hath afflictions in this world, like Pharaohs taskemaisters, to set his patience a worke? Welenough I warrant you, nothing displeaseth the Patient, that pleaseth the Phisician, or displeaseth the seruant, which the Lord alloweth, adde loue and an assured trust in GOD, and afflictions are no afflictions.

Aug. de Verb. Do. 23, Lu. 16, 22

Loke we with the eyes of the body (sayeth S. Austen) vpon that poore mans estate in the Gospell, and we think it miserable, but if we behold it with the eyes of the mind, we find it not so. How did the Angels doe by him? as nurses are wont to doe by their little children, all the day long, they carry them a-

boute

bout in their arms, and at night they lay them downe in their beds to rest.

15 That men would once frame themselues to liue religiously, to liue peaceably, Christ sayeth, Pacem relinquo vobis, peace I leaue with you, my peace I giue vnto you. Ioh. 14. 27

Noah was an hundred yeers together busie about an Arke to saue him frō the flood, we haue not so long to labor, in framing a peaceable and religious course of life, which wil one day bee an Arke for the body, and a Tabernacle for the soule, when wee shall bee safe indeed.

16 It is a wonder to see the vnquiet disposition of some mēs natures, who are eyther whining at Gods prouidence, because they haue not their owne wils, or otherwise in bitter conflictes, tossing and towsing because they will bee euer in trouble with men: did these consider that the dayes of their warfare are not long and that

they, euery day they arise, are towardes another world, they could soone endeauour to passe ouer that small time of continuance, yet remaining in more quiet and contentment, both with God and man

17 When wee heare that God is iust, wee learne to feare him: and when wee heare that hee is mercifull, wee learn to loue him. So that with feare and loue, wee may goe forwarde from vertue to vertue, vntil we grow vnto a perfect age in Christ Iesus.

18 For the day of the Lord, that dreadfull day, wherof mention is before made, it is resembled to the comming of a thiefe in the night: well it may spoile and torment the careles and the reckelesse: but for the wise householder, who keepeth watch and warde, and expectes the comming thereof, it shall passe away by him, and neuer hurte him.

2. Pet. 3. 10

19 The

19 The iuſt ſhall ſtand (ſayth the Wiſeman) with great conſtancy, and ſhall lifte vppe their heades, for their redemption draweth nigh, **There is no better counſell to be giuen to the worlde, then the counſell of him who came to redeeme the worlde,** Watch and pray continually. *Wiſ.5.1* *Lu.21.28*

20 **And here wee may yet farther conſider the meane to obtaine this peaceable courſe of life before mentioned. What man is he (ſayth the Prophet) that iuſteth to liue, and would faine ſee good dayes good dayes indeede, to wit, the dayes of all eternity,** *Pſ.34.11*

Now for the meane, keepe thy tongue from euill, and thy lippes that they ſpeake no guile. **Let euery one** (ſayeth Saint Iames) **bee ſwift to heare, but ſlow to ſpeake. The wiſe māfound it true by experience,** In multiloquio peccatum. In much talke there is ſinne: **the ſolita-** *Iam.1.19* *pro.10.19*

rie talke of the soule with God, is the safest of all: In silentio & spe erit fortitudo vestra, in few wordes and in hope shall bee your stay.

21 The subiect of our speech is eyther God: our neighbour or our selues: Our speech of God must bee with reuerence: of our neighbour, with charity: of our selues with humility.

Euery Country-man is knowne by his manner of speech; those who are heauenly, their talke is heauenly: those who are earthlye, their talke is for the most parte earthly. The Wench could say vnto Peter, Lingua tua te prodit, why man neuer doe deny the matter, thy tong sheweth whence thou art.

For the moderation of the tongue, the Wiseman could say, Qui custodit linguam, custodit animam, hee that keepeth his

tongue

tongue keepeth his soule, yea and himselfe too in the meane time from much vnquietnes in the world.

22 It is said of Vespasian, that hee was neuer heard to speak euil of any man, but mildly and louingly of all.

The iust man is the first accuser of himselfe, not the first accuser of others, hee sees not all hee sees: hee heares not all hee heares: if there be a worde spoken against his neighbour it is buried within him. *pro. 31. 1.*

23 As to speake seldome at al, and more seldome or neuer to the hurt of other, shall bring a man peace at the last: So to intermeddle little in other mens matters, not iudging vnaduisedly, eyther their doings or sayings, is very agreeable vnto the same.

24 To beare with patience, the censure of the world, is a thing we must, and sometime buy our peace as Abraham di- *Gen. 13. 8*

his, goe to the left hand, or the right as thou wilt.

25 In this course of life to withdraw our selues from the desire of transitorie thinges, and apply our mindes to the loue of heauenly is that part of our life which we may call celestiall or diuine.

26 Auncient histories make mention, how much religious and deuout minded men haue desired to passe ouer their dayes in this world in some priuate and peaceable condition.

27 It is said of Paphnutius, that reiecting pleasures, hee betooke himselfe to the seruice of God. Iohn the Egyptian, (of whome Saint Ierome speaketh) wee haue seene this Iohn (sayth hee) in the parts of Thebias, neare to the Citty Ligo, there liuing so deuout and calme a life as was wonderfull to beeholde, wholy addicting himselfe to liue and die to God.

28 Pambo, whome the

Diuine

Diuine knowledge of holy Scripture made famous, and was therefore sought for to be called to place of Dignity; he vtterly refused the instant motion of those who came for him. and desired them to be content: when they p.rsi sied with importunity he would in no case hearken vnto them.

Similius after a military life liued seauen yeares apart from the world, & left this Epitaph; *Hic iacet* Similius annosus, & tantum septem vixit annos, here lies olde Similius, and yet one that liued onely seuen yeares.

And heere wee may not forget, that to the procuring of this peace, our conformity to the lawes and ordinances of publike Magistrates, who are set over vs by God, is very requisite, for wee liue more peaceably within lawes, then otherwise. and our obedience vnto them is required euen for con-

science

science sake. The Prophet saith O pray for the peace of Ierusalem, they shall prosper that loue it.

In laudable constitutions, tending to godlinesse and good order, what should wee else do but shew our obedience, disturbe Christian peace, for the satisfying of our fantasies, we may not without great offences. Let euery soule (saith the Apostle, or he in whome the Apostle spake, be obedient to the higher powers, for there is no power but of God. For a priuate estate, it was ones prayer vnto God, Domine da quid vis, quantum vis, quando vis, Lord giue me what thou wilt, as much as thou wilt, when thou wilt. And the saying of an other, Fero, taceo, spero, I suffer, I hold my peace, I hope.

For this desire of hauing too much. it may bee sayde as the Prophet spake of Babylon,

bylon, Foule deſire, happy ſhal the man be, that taketh thy little ones, or firſt motions and daſheth them againſt the rocke.

It is ſaid of Auguſtus Cæſar, that he was wont to marualle, why Alexander ſtil ſought to get more, and did not rather endeauour to gouern that well, which he had already gotten.

The poore Bee to get honie to her Hiue in a windie and ſtormie day, is faine to flie lowe, and balaſt her ſelfe with ſome ſmall grauell to keepe her downe. An humble minde: the beholding our ſelues in the glaſſe of humaine frailty; is not the worſt courſe in our preſent paſſage.

Iob was not of their mind, who labour much to peece together a pedegrie, to bring themſelues within the compaſſe of gentry: when he cal-

led

led corruption, his auncienty, and in effect, wormes his ofspring. A vaine thing is it to trust in the world, where the greatest floudes haue often the lowest ebbe. A weake foundation is it to build vpon life, which as a bubble is soone come, and gone. A part of mans prouidence it is, to win things temporall, and loose eternall.

Our Sauiour saith, What shall it profite a man to gain the whole world, and loose his soule; the world a thing transitory, the Soule an eternall being. Salomon saith, A peece of bread with quietnesse is better then a fatte Oxe with strife: and is not a poore life fearing GOD better then greate riches, without contentation?

Man sees the countenance, God the heart, man the deeds, but God the meaning. Truth needes no glorious shewe. which hypocrisie doth affect,

and

and falsehoode sometime assumes: hee is not a Iew that is outwardly so: the true circumcision is the circumcision of the heart.

When wee can doo little, wee should not enuie those which can doo better. When wee haue little, wee ought not to repine at those, on whome God hath bestowed more: the summe of all is. Keepe innocency and doe the thing that is right, for that shall bring a man peace at the last. The deuoute mans life of all other is Angelicall, whose body walketh on earth, but his desires, (as hath been before shewed) are aboue in heauen.

29 It is a wondrous case to see how apt men are to vexe and molest those, who would liue at quiet in the land. A Citty (sayth the Philosopher) is a Company of men gathered together to liue happily: but men are for the most

parte

parte so litigiously giuen to debates and quarrels, at the least offences, sometimes rather taken then giuen: that they make themselues most vnhappy, their stomackes are aloft: they swel in malice, their hearts are so big, nothing will qualifie them, as if men for the most part did not regarde any other then the satisfying of their own wills. It is a disgrace, they thinke to beare a little, or put by the least iniurie, the infinit need lesse actions and suites of law, which for some vile vnconscionable gain, find some fit patrons abroad in the world, doe much nourish this vnchristiā trouble, and troublesome life of christian men, which should affect nothing lesse.

30 They follow on their course from tearme to tearme, till at last Actio moritur cum persona, the action dyeth with the party: then they must let their suits fall when they them

selues

selues fall, whether they will or no: they can digest no small offence at all, they cannot count a lease of one and twenty yeeres, as good (in a manner) as a state of three liues: and they see time weares out the Counceller, his Client, the assurance and all, but no amendment at all is seen.

31 Were this well remembred, it would soone make men of an other disposition then for the most parte they are, more patient, more peaceable, lesse contentious.

32 Is there not a Wiseman to iudge betweene brethren; We haue (God knowes) but little time to spend in the world; what should wee desire more then to spend that little well, deuoutely towarde God, peaceably amongst men. 1. *Cor*. 6. 5

33 It was Iosephs counsell to his brethren, when they were returning to their owne Countrey Fall not out by the way, go along together to your

Fathers house quietly as fellow-trauellers, louingly as brethren.

35 Let onely loue of the life to come moue vs to serue God, and bee at peace with our neighbours, that so wee may turn our good purposes to good practises, our practises to custome, our custome to delight, our delight to perseuerance our perseuerance to liue to God, and to die to God.

35 For the better performance hereof, wee should euery day more and more wake out of loue with this combersome worlde, the mutability whereof is sufficiently before our eies, and it were to bee wished, that the loue thereof, were lesse fixed in our hearts.

There is such a noyse in the catching desire of riches, that wee cannot heare the soft voice which cals vs to deuotion. There is such a noyse in mens deuises, for the maintenance of

pride, as they cannot heare the soft voyce which cals them to humility There is such a noyse in the multitude of earthly affaires, that wee cannot heare the soft voyce, which cals vs to thinke of heauenly.

36 We may be compared vnto those men who liuing neare the riuer Nilus, are saide by reason of the hushing of the waters, to become very dul of hearing: wee are so neare in affection to these transitory delights, as the Prophets trumpet-like voyce will scarse bee heard to moue vs to contrition for our sinnes.

Wee feele the troubles of the world, and yet for all that wee make the world our Paradise: a strange case is it we shoulde set our delights amidst so many annoyances, when we might passe our course in peaceable manner with more quiet with God and man. Wee tire and out weary our selues aboute

straw

straw and stubble, when God would giue vs Manna, if wee would come out of Egypt: we are about puddle water with cost and care, and Christ bids vs take of the water of life freely.

Apo. 22, 17

17 We marueil at the rude and ignorant Indians, who for glasses and trifles are said to depart from the purest gold: But we neuer thinke of our owne folly, which is farre greater, who forgo the treasures of heauen for very babies, thinges of small or no continuance, nay which is more, with toyle wee follow this meane traffique, as the spider that exhausteth her bowels to make a slender web, which is dissolued againe with euery puffe of wind.

It is enough to astonish any indifferent mā, to see the worlds blindnesse in this: when men might be more at peace, they neuer leaue climing vntill they take a fall, they looke vnto plea-

sures

sures, as they are comming to them, not as they are going from them, when they are wont to leaue trouble behind, for the sting of this Scorpion in is in his taile. But woulde we walke the right path that leadeth to the accomplishment of this Christian peace? Then must we endeauour to liue vnto him, in whome we liue, moue and haue all our being, in God onely is the soule satisfied, of whome she may truely say. Here is my rest, here will I abide for euer.

To be vnknowne vnto the world we neede not care, seeing we are onely strangers in the same, the best is, to be knowne vnto God, and to haue as little to do with the World as wee can, for the religious godly life shall haue quiet in earth, and blessednesse in heauen: When it ceased to be with Sara after the manner of the World, she conceiued Isaack her sonne when it

Gen. 21. 3

ceaseth

ceaseth to bee with vs after the manner of desires naturall, wee conceiue quietnesse and tranquility of mind, that is comfort supernaturall.

Wee may at one view behold the vncertainty of all earthly things, which are sometimes gone before wee did fully possesse them. Of men in high estate, the Prophet sayth, Vidi superexaltatos, I saw them exalted: and a little after, Quæsiui, & non sunt inuenti, I sought them but they were no where to be found: and of rich men Viri diuitiarum the men of riches, as if hee should haue said, Serui diuitiarum the seruants of riches, they haue slept their slepe, and found nothing. *Psa. 37. 36*

Soon after death no reckoning at all in a manner is made of eyther, none esteemes them, when they are a while gone: and shall they then haue cared for the world, that cares so little for them? wee fell our

hearts

hearts to the worlde for very chaffe, & God offers to giue vs millions for them: nay, to haue our custome, he giues here an assay of his marchandise, peace of conscience, and ioy of the holy Ghost. Who would not traffike with so good a Chapman, that meanes no other but to doe vs good indeed, & giueth vs heauen when we haue giuen him our hearts, who is in heauen.

38 Wherefore it were to bee wished, that men would once withdraw themselues from vnnecessary cares & desires in seeking too vehemently the vncertaine riches & pleasures of this worlde. Which are so much in request as they are. In so doing might they not passe ouer y dayes of their pilgrimage more peaceably, more religiously? Certainly they might.

39 Then might young men from their childhood in fearing God, olde men now departing the worlde, by giuing good ex-

amples vnto others, all consi-
dering the state and condition
of life it seeke, set forward to a
happy end by a prouident life,
which life is but as a flower.
First it budeth, thē comes the
blooming & flourishing, a little
after it withereth and is gone.
Wherfore man (saith one) may
be well greeted with a threefold
salutation. From childhood to
thirtie, the greeting is you are
welcome. From thirtie to fiftie
the greeting is, you are in a good
way. From that time forward,
then God giue you a good de-
parture: which (saith Seneca)
the quieter it is, the better it is.

40 Now therfore gently to
accomplish this iourny to passe
from childhood to youth, from
youth to strength, frō strength
to old age, frō old age to death,
and so an ende, as certaine ri-
uers, which are said by a still
soft course to runne through a
part of the maine Ocean, and
keepe their owne waters, is a

berie Christian and commendable condition of life, vnto which wee are mooued by the consideration of the vncertaintie of life it selfe. Let vs care little for the world, that cares so little for vs, let vs crosse saile, & turne another way vnto our long home, from a life subiect vnto death, to a deathlesse life, euen as neare as we can, with a still and a peaceable passage.

Saint Paul sayeth to the Romanes, If it be possible haue peace with all men. And to the Collossians he sayth, As the elect of God put on tender mercie, meekenesse, humblenesse of minde, forbearing one another, forgiuing one another, as Christ forgaue you: and aboue all things put on loue, which is the bond of perfectnesse, and let the peace of God rule in your hearts. And last of all, taking leave of the Corinthians, it was with this louing farewell of peace: Finally

Brethren fare you well, bee at peace, and the God of peace shal be with you.

41 Almightie God grant wee may liue peaceably & die peaceably, to liue for euer and euer in the kingdome of heauen. And so vnto him that can bring vs from peace temporall, to peace eternall: vnto him that is able to direct vs to this course of life, to keepe vs that we fall not, and to present vs faultlesse in the life to come, in the presence of his glory with ioy, that is, to God onely wise, with Iesus Christ our Sauiour, & the holy Ghost three persons, but one eternall and euerlasting God, be all honour, and glorie, and power, and dominion both now and euermore.

Amen.

Laus Deo.

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Y

Youth and age are vnequally
yoaked.

FINIS.